

The vertu

ous scholehouys of vng raci-
ous women.

¶ A godly dialogue or com-
munication of two Spylers. The one
a good and vertuous wedowe, oute of
the land of Meissen. The other, a curst
vngacious, froward and brawlinge
woman, oute of the mountaynes. To
the honour and prayse of all good wo-
men. And to the rebuke and instructi-
on of suche as be vnpacient.



Proverb xix. b.

House and riches may a man haue by the heritage of hys elders. But a discrete woman is the gyfte of the Lorde.

Proverb. xxi. b.

Who so fyndeth an honest faythfull woman, she is more worth then pearles. The harte of hys husbände may safely trust in her, so that he shall haue no nede of spoyle.



20 Walter Lyn to the
reader.



The holy Apost-
le Paule to the
Romaines in
the xv. wyteth
that, whatsoe-
uer is wytten
afoze, is wytten for oure le-
arnynge and instruction.
Wherfoze in thys Dialogue
chysten reader, thou findest
a very godly communicatiō
betwene two Sytters.
Justina a Godly wydowe
out of the lande of meysen.
Serapia a waywarde vn-
godly marped woman. This
complayneth vpon her hus-
bande, and wilfull children.
The other instructeth and
conforteth her in pacience,
A is to

to be obedient vnto her wed
ded husband, and to brynge
vp her children in the feare
of God, with fayre wordes, &
decent nurtour and correcti
on, groundyng thesame in
the holy scripture of God, &
confirmynge thesame by ma
ny goodly examples, for Ju
stina is alwayes mynded to
lyue godly, cōtrarywyle Se
rapia, whiche bylyke recey
ued that name at the fonte.
And doubtles, yf honest and
vertuous huswyes or wydo
wes shall se, reade or heare
thys dialogue, they shall
strengthen theyr vertuous
myndes in it. Agayne, yf ru
de, inapte stubborne wyues
shall also heare thesame, thei
shall take occasion to knowe
them

them selues and to amende
their conditions. Wherfore
Christen reader, vouchsafe
to iudge, and vnderstande
thesame with a godly myn-
de, and accepte it for good.
for as muche as it is digested
after the simpelwitted natu-
re and inordinate speache of
women. And here in is no ru-
le prescrybed vnto the good,
nor yet any correction
layde to heauy vpon
the ignorant.

Justina

Serapia



Justina. God spede
my hartly beloued
sister. Serapia. oh
it is good y thou
doest ones come tome, but ye
stately folkes in your countre
care not for vs poor soules he
re without. In this countre
God thanke the good Justi-
na,

na, thou arte hartely wilco:
me vnto me. Iustina. My
dearly beloued syster. God
thanke the, howe canst thou
saye, that I am to stately for
the, I haue reioyced hartely
to come vnto the, thynkest
thou also, that I care not for
the, notwithstandinge that
thou knowest well ynough,
that I haue alwayes loued
the before other of oure syl-
ters, Therfore I come to the
nowe, to visyte the, and to se
how thou doest, Simplicius
thy good man, and thy louin
ge children. Serapia. O ho
we do verely, I coulde be cō-
tent to take it better, with
his is nothing but labor and
trauayll, and yet haue no-
thyng for it. Iustina.

A iiii

Oh

Oh deare syſter, complayne
 not ſo I praye the, thanke
 the heauenly father, that
 he geueth helth vnto thy lo-
 uynge huſband and childre
 whiche is the greateſt gyfte
 and grace of God, and alſo
 the coſtlyeſ treasure in ear-
 the. Alſo let it not be tedious
 but pleaſyng vnto the, that
 God cauſeth not al thynges
 to ſuccede vnto the, after thy
 ne owne mynde and wyll as
 vnto the vngodly, where of
 Dauid ſayth. I was greued
 at the wicked, whan I ſawe
 the vngodly in ſuche proſpe-
 ryte, ſoꝝ they are in no pael
 of death, but are luſty and
 ſtrong. They come in no
 miſfortune as other folke,
 neyther are they plaged ly-
 ke

pſal.

Ixxiij. a.

Job. xxi

a.

Jer. xii a

Abac. ii

pſal. i.

Ixxiij. a

he other men. Lo (sayth he)
 these are the vngodly, these
 prospere in the worlde, and
 these haue ryches in posselli-
 on, but be thou of good chere
 and thinke that thou arte in
 the nūbze of the godly, and
 saye with Dauid, whan I Psa. cii.
 haue the Lorde. I care not Num.
 for heauen nor earth, and cō xiiij. 8.
 playne not, that it is labour Esa. l. 6
 & trauayll, without labour ro. viij.
 and trauayll can we not ly-
 ue in this worlde. For the loz Gene.
 de God hath layed thys cur- iij. c
 se and malediccion vpon the
 Moulhers of all men, in thys
 wrath, euen in Paradyse,
 that we because of oure trās-
 gressions, must eate our bze-
 ade in the sweate of oure fa-
 ces in labour and sozrowe.

A. v. Thou

Thou needest not to saye, also
that thou hast nothyng be-
sydes, thou wilt not be con-
tent with that, whiche God
hath geuen the, and yet ge-
uethoaply, where by I may
perceyue, that thou hast but
smal trust in God. Serapia.
yea, the longer I truste, the
lesse I haue. The daye hath
ben, that I had somewhat,
but now all is gone to the de-
uyl. Iustina. God saue vs
from the Deuyl, good syster
speake not so waywardely,
knowest thou not, that euen
as God is beleued and tru-
sted, euen so is he had a foun-
de: yf thou beleue that he wil
preserue the, thy good man
and thy children, truely he
shall do it, and wyl do it with
a good

a good wyll, but yf thou do
 mistrust hym, and be doute-
 ful in the mater, thinkynge
 that thou must prosecute &
 byynge it to passe, by thy ca-
 re, labour, and paines, than prou
 sendeth God scarcite. For
 whatsoeuer the vngodly fea-
 reth the same cometh vpon
 hym. Thys doth he for thys
 cause, that we shuide knowe
 ledge that he is almighty,
 and that we of our owne po-
 wers, without hys grace cā
 do nothyng. Therfore caste i. pet.
 all thy care (sayth Peter, a
 vpon the lord, for he careth Mat. 6
 for vs, he wyl also (as Dauid c
 sayth) not alwayes leaue the Luc. xi
 righteous and them that psalm
 trust in hym, in tribulacion. 13. c.
 Serapia. Thou sayest very
 well

well deare syſter. Thou ma-
ieſt truſt in God wel ynough
foꝛ thou arte ryche, and haſt
ynough. But yf the worlde
were ſo hard with the, as it
is with me, thou ſhouldeſt cō
playne as well as I. Foꝛ I
ſe wel ynough, whan I ſitte
longe ſtill, and care not, oꝛ
do nothyng, than haue I
nothyng, I muſt ſurely ſtu-
dye and do foꝛ it, no mā will
brynge me ought at home. Al
ſo my huſbande is ſeldom at
home, he goeth furth aboute
hys buſynes, and careth not
howe I kepe hous with the
childzen. Juſtina. With all
thy carefulnes and ſekynge,
ſhalt thou preuayl nothing,
deare ſyſter, remembre the
kynde wordes of Chyiſte, and
punte

print them surely in thy heart, whereas he saith. **We** Matth.
vi.
Luc. xij.
not carefull for your lyfe,
what ye shall eate, or what
ye shall drynke, nor yet for
your body, what ye shall put
on, is not the lifemore worth
then meat, and the body more
of valewe then rayment?
Beholde the foules of the ay
er, for they sowe not, neyther
reape, nor yet cary into the
barues, and yet your heauē-
ly father fedeth them. Are
ye not moche better then
they? Why care ye then for
rayment? Considre the lily-
es of the felde, howe they
growe. They labour not, nei-
ther spinne. And yet for all
that, I saye vnto you, that
euen Salomon in all hys
royaltie

royaltie , was not arayed
lyke vnto one of these. Ther-
fore take no thought sayen-
ge , what shall we eate, or
what shall we drinke, or whe-
re with shall we be cloteth?
After all these thinges seeke
the gentyles. Therefore be
not lyke vnto the heathen,
frettinge and veringe thy
selfe, with suche vnprofita-
ble cares and thoughtes,
for the wyle Salomon say-
eth, Carefull trauayll hur-
teth , but blessed is he that
Mat. vi trusteth in the Lorde. Chri-
ste sayth further in the Cha-
piter aboue mentioned. Se-
ke ye firste the kyngdome of
heauen, & the righteousness
thereof, & al these thinges
shall be ministred vnto you,
for

for your heauēly father knoweth
weth^{er} ye haue nede of meat
drynke cloth & all these thin
ges. Thys conforte shouldest
thou truely take to thy hart
deare syster, and trust there
to. I haue suche a strōg con
fidence in my God, & in these
confortable wordes of Chri
ste, that althoughe I wyth
my poore fatherles chylzen,
had nothinge at al, or as yt
tell as thou, howe be it thou
hast ynough, and nedest not
to cōplayne, yet do I knowe
surely, & he wyll not forsake
me, but nouryshe me & my
chylzen, as the byrdes of
ayr, & cloth me as y^e floures
& lilys of y^e felde. That thou
saiest, thy husbände goeth
and executeth hys offyce, is
not vnreasonable Plus

my deare husbande (whome
God pardon) dyd so likewise
I thought, yf he had not al-
wayes ben at home, nothyng
ge had gone froward. But
nowe I knowe, that he dyd
more wyth one worde, than
I can do in a hole daye, no-
we begynne I fyrt to mylle
hym. Serapia. No I can
nottell what good he doth,
he is nowe so stubborne and
waywarde towarde me &
the children, that I knowe
not, howe it cometh to passe,
oz what he ayleth, he fret-
teth and bereth hymselfe, in
vayne and for nought. I
thynke he wyl be starke mad
de oz oute of hys wittes.
Justina, O good syster, I be-
leue that thou arte the grea-
test

atest occasiō of his fretting
and disquietynge, thou arte
to frowarde and obstinate,
agaynst hym (as I heare)
thou dost not suffer hym
a worde, brawlest alwai
es with hym, and orderest
hym very euyl, notwithstan
dyng he is an honest simple
man, which is loth to fyghte
and brawle with the, as o
ther frowarde men do. And
also I beleue, and am sure,
that he is no dronkarde, hoo
remonger nor player.

Serapia. Howe a dronkar
de, hoo remonger, or player?
yf he were suche one, Oh,
then woulde I haue a stomac
ke with hym, I would pluck
ke my selfe with hym, as the
one deuyll with the other.

B

Iu.

Justina. Lo, nowe I percey-
ue what is in the, and that
thou arte so stoute and way-
warde agaynst the good mā,
He hath also despyed me, to
rebuke the gentely for it, Oh
sayd he, thou sufferest no mā
to reprove the, also thou wilt
not heare hym, speake he ne-
uer so kyndely vnto the, ney-
ther arte thou willinge to
go to the worde of God, or
preachynge, and also thou
louest not to heare hym rea-
de at home (whiche is a sig-
ne of an vngodly conuersati-
on) chyddest with hym, euer-
more before men, bringest
not vp thy children in the fe-
are and correction of God,
angrest thyselfe vnreasona-
bly

by and withoute a cause, dis-
sagreeſt with thy neyghbou-
res. Shoulde not thys gre-
ue thy good husbande? I be-
leue or a trueth that thou
doest greue hym sore with it.
Serapia. What care I for
that? Although I am fro-
warde, seynge many spiteful
tonges do reporte it by me,
so that I am no hooze as so-
me be. Also I knowe very
well, that my husbande eue-
ry where maketh hys repor-
tes of me, what shulde I do
to hym? Shoulde I call hym
gracious Lorde? I woulde
rather se hym hanged. Wel
wel, I wil one daye begynne
a matter with hym, that he
shall not thinke. Justina.

God forbidde, let not suche e-

B ij

will

ull thoughtes entre into
thy herte, but I perceyue
Mat xij that (as Christe saith) of the
aboundaunce of the herte
the mouth speaketh, nowe
do thy frutes breake forth,
nowe arte thou lyke vnto
vnblushted lymestone, whi-
che whan colde water is pou-
red vpon it bloweth breaketh
smoketh and burneth vnna-
turally, euen so doest thou al-
so, I haue somewhat gently
admonyshted and frendly
reproued the (howe be it I
thought thou wouldest ha-
ue taken it for none euill of
me) but thou vbest vngraci-
ous wordes, curstest thy good
husbande, whome by reason
thou oughtest to kepe in ho-
nour, be obedient vnto him,
as

as vnto the lorde, and also
be not thy husbandes mai-
ster (as Paule teacheth but
be styll, shoulde not suche vn-
gracious, yea I will saye al-
so vngodly wordes greue thy
good man, and prouoke hym
to anger: Oh be ashamed, I
heare no mā, that speaketh
euill by thy husbande, but
that he is good and honeste.
gentyll, courteous, & lyueth
charitably with al mē, with-
out any contention or deba-
te, glad to heare and to rea-
de the worde of God, and to
further the same, and that
the people are very fauoura-
ble and louinge towardes
hym. Serapia. I knowe
that well ynough, that the
folles loue hym, and special-

B iij ly some

ly some wyles loue hym be-
ry wel, thou needest not to tel
me thar of, but yf I may co-
me ones to the ryght groun-
de of the matter, thou shalt
se, what I wyl do, also I pas-
se not oz y. s. goynge to chur-
che, hearynge of sermons, oz
eadynge, the more he goeth
to Church oz readeth, the
lesse I haue, & sence luther,
the newe preachinge, the he-
reticall booke and eadynge
came vp. haue I almost losse
all that I had, and I thinke
I shall neuer haue lucke
with hym as longe as he ly-
ueth, woulde god that the
deuill woulde mortely ridde
hym out of the waye. Just-
ina. By thy frutes it is kno-
wen, what maner of tree
thou

thou arte, o, dost thou not
truste thy husbände? & stan-
dest in feare of him, for other
good women? god saue me,
I take pitye vpon the, that
thou arte such a wilde and
stubborne woman, what wilt
thou shewe thy selfe? of a
trueth I woulde not haue
beleued it, if any man had
tolde it me, but thou comest
forth thy selfe with suche an
manerly communication be-
fore me, whereof by reason
thou shouldest refrayne thy
selfe, what dost thou then
before other folkes? Oh nay
deare syster do not so, kno-
west thou not that euery mā
is hys wyues head, and we
wyues ought to be obedient
and subiect vnto our husban-
des

Ephes. 5

i. Co. xi

i. Pet. iii

Gen. iij

des in all thynges, euen as
also God, hath geuen vnto
the man in Paradise, the ru
le ouer the woman, whereas
hesaieth. Thou shalt bowe
before thy husbände and he
shall haue the rule of the.

1. Cor. ij

This is the cause also (as
Paule sayth) that we go at
tyed and haue a power vpo
our heades, whereby we
shoulde remembre, that we
must lyue vnder the power
and subiection of the man.
And therfore must I nowe
(for as much as my louynge
husband, of blessed memory,
is dead) lette hange my po
wer or bayle downewardes
from my heade, whereby is
signified that I am a wydo
we, hauynge no power or
husbände

husbande that nowe hath
 rule of me. Thou sayest also
 that thou doest not passe by
 thy husbandes goynge to
 Church, hearynge of ser-
 mons, or readyng, not with
 standynge that we haue no-
 thinge in earth moze blessed
 moze profitable, and better,
 then to heare and reade the
 worde of God, we are also Matth.
 nourysed, and lyue by eue- iii,
 ry word that procedeth oute Deute.
 of the mouth of god, and not viij
 onely by bread. Nowe yf thy
 husbande also shoulde not
 heare or reade the worde of
 God, where by all thinges
 are sanctified, and be so fro-
 warde, wilde and vnrmane-
 red as thou, whiche fearest
 not God, & canst agree with

B b

no

nobody. Oh, what alyfe
shoulde that be? And beleue
me truely, & thou, thy chil-
dren and the hole hous, is
sanctified and preserved of
God through thy vertuous
Co. b̄ husbände, as Paule saith,
that the vnbeleuyng wyfe
is sanctified by the husban-
de, or els shoulde all thinges
go to wracke with the. Sera-
pia. What shoulde he sancti-
fie me, if he myght drowne
me in a sponne full of water,
he woulde do it, he kepeth
me some tyme lyke a dishclou-
te, thinkest thou, that I suf-
fer it? No I warraunte the.
Justyna. Truely, thou haste
a ryght name Seropia or
Serapia, seldom or very lit-
tell good, thou haste euē the
name

name with the deade. But
this I knowe of a trereth, &
haue perceyued it, that thy
husbande, is but the gentyll
to good, simple, & kynd, and
geueth y^e no stryppes, kepeth
the reasonably & honestly
(wherfo^r he may well be cal-
led Simpliti⁹); & whē he doth
all thinges fo^r the best, & in-
treateth y^e mood^r gētlyest of
all, then doest thou so berate
hym wth spiteful wordes, that
it is Wame, shoulde not this
greue hym: shoulde not this
frette & bere him: euē as al-
so Salomō saith, y^e such a wa- Pro. xij.
me full, vn gentill, vnmane-
red, walward womā, is a co^r-
ruptiō in her husbandes bo-
nes. And in another place
sayth he. A froward womā,
wōldeth

woundeth the harte, to wof-
de the harte, truely greueth
a man loze sayth Salomon
and geueth counsayl, saien-
ge that it is better to dwell
in a very bare lande, then
with such a chydning, Treful
and froward woman. In ly-
ke maner he speaketh also of
the good women sayenge, **¶**
Pro. xij. a resonable meke and vertu-
ous woman, is a crowne bri-
to her husbände. Suche a
good and discrete woman ge-
ueth god, & in another place
sayth he. A gentyll wyfe ma-
keth her husband glad, and
nouryssheth hys bones, yea
Pro. xij. she is hys wysedome. And
xvij. whosoever (sayth he) findeth
such a wyfe, findeth a good
thyng, and receyueth a hol-
some

some benefite of the lord.
 Therfor deare syster, let not
 suche vngodlines and wic-
 kednes be spoken of the, for
 it is a great synne before
 God, and before the worlde
 great shame, take the good
 women of the olde Testamēt
 for an example, be paciēt as
 Lea, frendly as Ruth, true
 vnto thy husband, as Mi-
 chell, the wyfe of Dauid, me-
 asurable as Judith, meke as
 Hester, chaste as good Su-
 sanna, and obedient vnto
 thy husbände, as Rebecca,
 Remembre that thy husban-
 de is thy lord, and thy head
 euen as Christe is the Lord
 and heade of the congregati-
 on, and that thou hast no po-
 wer ouer thy body, but thy
 husbände

i. Co. xi
 Ephe. v

i. Co. vii

husbande, and put thy trust
in God. And be of a lowly spi-
rite, that thou mayest be cal-
led a daughter of Sara. Se-
rapia. yt I knowe the not,
I shoulde thinke, that thou
were a waylyshe woman,
because that thou canst tal-
ke so well, thou shouldest ser-
ue well for a preacher, thou
arte well sene in scripture,
and depely learned, what
hath my husbande geue the,
that thou thus doest chap-
ter me, thou doest it not of
thy selfe. Justina. Thou cal-
lest it Chapterynge. but kno-
well thou what Chapteryn-
ge is? In tymes past was
it, and is yet the vse amonge
the freares, that every tye-
daye before dyner, they ga-
thered

thered them selues together
in the chapter house, where
as eueryone seuerally was
constrayned to wyue hym-
selfe and confesse hys fautes
openly: whiche he had com-
mitted thoroughoute the ho-
ly weke. After that dyd the
Abbot or Priour geue a good
discipline or correction, with
rodde vnto suche as had de-
serued it, for their fautes,
And if the Abbot or prioure
had perpetrated ought the-
selues they were sayne to
suffer it in lyke maner &c.

The holy saynt Paul, wy-
teth vnto the Romaynes,
Corinthians, Galathians, E-
phesians &c. certayn Epistles,
whiche are diuided into Cha-
piters, wherein he teacheth
the

the saythe in Chyriste , and
theloue towardes ourneigh
bours, after that he admo-
nysheth them of the doctry-
ne, whiche they had hearde
of hym, at the last doth he al
so reprove them for certayne
errours that were amonge
them, euen as I do nowe to
the, but I trust that my cha-
piter shall not be kept in bay
ne vpon the , but that thou
shalt there by be amended,
and waxe good and vertu-
ous. I haue also receyued
no gytes of thy husbände, &
I thus rebuke the , but I
am bounde in conscience, &
of charitable loue, vnto the
and to all men, in thys case
or in other lyke cases , yf I
se any man erre, that I shal
rebuke

rebuke, and chapter hym for
it charitably, yf any heare
me and amende for it, than
haue I wonne hys soule, In
lyke maner arte thou and al
men bounde to do thesame
also, and yf thou knowe any
lack faute or errour in me
(where of I am not fre) thou
must also chapter me for it.
I wyll followe the, and take
it well in worth and amen-
de my faulte. Serapia. Did-
dest thou alwayes talke so
gently with thy husbände?
diddest thou neuer anger
hym: nor curse hym: I knowe
that thou haste an hasty
anger raigninge in the. I
am surely, thou diddest not
alwaies bake pancakes for
hym. Justina. Verken my
C dearly

dearly beloued syſter, I wyll
tel the, howe I led my lyfe w
Pius, my good man, (who-
me God pardon) and howe
he be ſtowed his lyfe with me
Abhā the almighty God, af-
ter hys godly ordināces had
coupled vs bothe together
in mariage, I htought lyke-
wyle. Howe muſt we labour,
care, ſcrape, and ſcratche, &
we may gette our lyuinge in
this ſpitefull miſerable worl-
de, I ſared with my good mā
and familie very hardely in
meate and dzyinke. I comme
ſeldome to any preaching, to
heare the worde of God. I
woulde lende nothing to no
man, and thought alwayes,
that I muſt bryng it to paſſe
by my carefulnes, labour &
trauayll

trauayll to wake ryche , I
thought not that God dyd
care to me, or made me ry-
che. Also I knowe not the
godly sayenge of Salomon,
where he sayth. It is very
easy, and a lyght thyng vn-
to the Lorde, to make a poore
man ryche , neyther had I
at that tyme so muche know-
ledge, and trust in God (whi-
che I wil speake thanked be
god, withoute any boaste) as
I haue now, but whan Pi-
us my louinge husbande
sawe , that I was so ear-
nest and sparyng, & though-
te by myne owne prouision,
without the helpe of god,
to be made ryche , he spa-
ke vnto me gently with
kynde wordes. By louny-

C ij ge

ge Justina, I fe a great
lacke and faute in the, It
pleaseth my not, that thou
louest not to go to the sermō,
to heare the worde of God,
hast no trust in God, arte vn
willinge to lende to any mā,
kepest the house and familie
to harde, and wilde be ryche
al to hastely, it will not fra-
me so, Paul saith to hyz disci-
ple Thimothee. They that
wyl be ryche, fall into temp-
tacions and snares, and in-
to many foolishhe and noys-
ome lustes, which drowne me,
into perdition, and destruc-
tion, for couetousnes is the
rote of all euyl. Thou shouldest
not be able to stande be-
fore God, nor yet before man.
But thus must thou do. first
I wyl

I will haue of the, that thou
shalt lose neuer a sermon, &
thou be desirous to heare &
worde of God, and whē thou
hast heard it, that thou pray
vnto God for grace, that he
will vouchesafe, to geue vn-
to the fayth, and the frutes
therof, that thou maiest a-
mende thy lyfe, forgeue thy-
ne aduersary, be willinge to
lende vnto thy neighbour.
Although & thou thinkest &
thou shalt haue nothyng
for it. God is able to se & pay-
de agayn, be in charite with
all men, stryue with no man
be not lichtely prouoked to
anger (euen as we wyues a-
re sone displeased) and kepe
not thyne owne hous, chil-
dren and famulye, to streigh-
t us te, than

te, than walt thou se and fynde,
that god wyl dayly blesse
the, and make thy partaker
of hys blessinges and bene-
fites, as the wyle Salomon
sayth. The blessinge of the
Lord; maketh ryche withou-
te trauayll, the same bleſ-
singe shall be comfortable & pro-
fitable vnto vs in soule, bo-
dy, honour, and goodes. &c.
By suche frendely wordes
was I moued, that after-
warde I folowed hym gent-
ly vntyll hys departynge, af-
ter that I went gladly to y
preachyng, whā I had hear-
de y word of god, I besought
god (as Dauid) & sayd, O my
god make me a cleane hert,
and renewe a ryght spirite
within me. Caste my not a-
waye

psal. li.

Waye from thy presence, and
take not thy holy spirite fro
me. Then did god heare me,
and made me another womā
than I was afore, we lyued
merely together god gaue vs
goodly childzen, and goodes
ynough for them, in somoche
also that I knowe not fro
whence it came. Then dyd
I perceyue and se, that all
oure care, labour & trauayll
(without the blessing of god)
is lost and in bayne, wherby
we thinke to ware ryche,
whereas god geueth not,
there hath no man ought,
as Dauid sayth, It is but psalms
lost labour, that ye haste to cxviii
ryse vpearly, and so late ta-
ke rest, & eate the breade of
C iiii careful.

carefulnesse. For vnto hys
frendes, and vnto these that
he fauoureth, and also vnto
suche as truste in hym, doth
he geue it slepinge. Wherfor
gentell syster folowe not thy
ne owne mynd and brayne,
but folowe thy husband, euē
as I knowe that he is ready
alwayes to instructe the gēt
ly, with the worde of God, &
other charitable wordes. Fe
are God. Be willinge & glad
to go to the sermons, and to
heare the worde of God, be-
seeche God for grace, euē as
I haue done, be not waiwar
de and angry at home with
thy husbände, children and
familie. Be long sufferinge,
patient, and stryue not with
thy neyghbours, and do vn-
to euery

to euery man, as thou wouldest be done to, than shalt thou se playnely betore thyn eyes, and fynde, that God almightye shall sende & powre hys blessinge vpon the, & vpon thy hole house, & shall geue the moze, then thou shalt nede. Serapia. yea thou speakest well, yf I had alwaies leasure to go to churche, as well as thou and my husbande, but I haue somewhat elles to do, I can not ones go to churche, but there is some hurte or myschiefe done at home, or els I lose somewhat, or somewhat escapeth me, which e might fynde me the hole weke. Iustina. Hast thou not hearde a prouerbe, whiche soundeth

E b thus.

thus. The hearynge of a sermon loleth nothyng, geuynge of Almes impouerisheth nothyng, and euill gotten goodes enrycheth nothyng. And thys prouerbe is true, as other godly scriptures are. Thou sayest, that thou lovest moche, and that thou endurest hurte and damage by thy goyng to churche, that is euen as moche to saye, as what haue I to do with god, hys worde or preachynge, I must do my busynes, preferringe thy doynge, and carefulnes before the worde of god, as though thy cause were more necessary. Oh naye deare syster, thou hast heard that nothing is lost, by the hearynge of a sermon. And beleue me

ue me truely, yf thou were
desyrous and willynge to go
to the sermon, and diddest co
mende al thy mater at home
to God, it shoulde go better
with a great deale, and mo
re shoulde be done, then whē
thou doest scratche and rake
so long at home. For we must
first seke the kyngdome of
God, and as then shall all o
ther bodely necessaryes be
ministred vnto vs, but who
soever is ashamed thereof
(sayth Christe) & heareth not
me wordes, of hym wil I also
be ashamed befoze my heauē
ly father. Nowe haue we no
thyng vpon yearth to do
more necessarye, neyther
is there any thyng com
maunded vnto vs more
highly.

highly. Also we ought to accept none occasion to hinder or let vs from the hearing of the worde of God, for therein are we taught, the fayth in God, and in Iesus Christe hys sonne, and the loue towards our neighbour but howe can we beleue, saith Paule, yf we heare not the worde of God? how canst thou beleue, & put thy truste in god? loue thy neyghbour, forgeue thynne enenyes, or howe wilt thou be saued, yf thou heare not the worde of god? but yf thou wilt obtayne al these thinges, then go willingly to the sermon, and heare the worde of god attentuely with diligence. Serapia. Although men go to the
churche

church moche and heare ser-
mons dayly, yet do I se none
that amendeth there by, the
one can not aforde to the o-
ther, that the sunne shyneth
vpon hym, & the worlde wax-
eth worse and worse. Justi-
na. Wer wayll not at it that
the world wareth euil, thou
mayst not put the faute in
the preaching, or in the wor-
de of god, but in the hearers
of it, which beleue it not, nor
amende theselues for it. But
let the worde of god be prea-
ched, whan and where occa-
sion shall serue, for it goeth
not forth ydel, it findeth some
men, that beleue it, and are
amended throught it, as the
Lorde god sayth hymselfe, Iy-
ke as the rayne and snowe
cometh

Esa. 55.

cometh downe from heauē,
 & retourneth not thither a-
 gain, but wathereth y^e earth
 maketh it fruteful & grene, y^e
 it may geue corne vnto y^e so-
 wer, & bread to him y^e eateth.
 So the worde also, that co-
 meth oute of my mouth, shal
 not tourne agayn boide vn-
 to me, but shal accomplyshe
 me wil, and prospere in the
 thinge, where vnto I sende
 it. Wherfo; let it not moue y^e
 although y^e hole world be of-
 fended at it, heare thou the
 word of god gladly & earnest-
 ly. Pray vnto god fo; y^e faith,
 lyue & do thereafter, & forge-
 ue thy neighbour, so shalt
 thou prosper also, as y^e Lorde
 saith, & al thinges shal amē-
 de with the. Serapia. I
 couldē

coultde be content to se an a-
mendement. But to be at o-
ne with them, and to speake
louingely vnto those, that
put me to hinderaunce, and
help to begyle me. I wil not,
I would rather se them at y^e
deuill, I will noz can not for-
get it, vntil I be auenged on
some of the. Iuina. There
do I perceyue, y^e as yet thou
arte no Christian, for thou
wilt not, neyther canst thou
speake kyndly vnto thy
neyghbour, noz be at one
with hym.

Secondly, thou doest as-
cribe thyne aduersitye and
misfortune vnto men, and
not vnto God, as though it
were not the good and gra-
tious pleasure of God,
that

that all thynges succede not
alwayes after thyne owne
braynes, Thirde, thou wilt
not forget, ne forgeue thy-
ne aduersary, but desyre to
be reuenged vpon hym.

Serapia. I praye the heare
me. I am at one with many
folkes, that do good vnto me
& I agayn vnto them, but y
myne aduersitye should co-
me from god, that can not I
beleue, in no wyse I shoulde
be in rest longe ynough for
sure lord god, yf wicked peo-
ple woulde let me alone. Al-
so a wyse woman hath tolde
me my fortune, that many
wicked people shall trouble
me, and that I shal haue no
good fortune as long as me
husband lyueth, yet I must
be at

be at one with certeyne per-
sons for my husbandes sake,
vntyll a tyme conuenient, &
I maye be euen with them,
for the shrewed tournes, whi-
che they haue done me. Ju-
stina . The good lord saue
me , doest thou also beleue
soutylsayers, and olde miscre-
aunte witches? Truely it is ^{i. Re.}
highly prohibited of God in ^{xxviij. d}
the scripture. In so moche &
kyng Saul sped very euil,
for as moche as he forsoke
god, and asked counsayl of a
witche, whiche had a south-
sayenge spirite. In lyke ma-
ner was also serued kyng
Ahasia, whiche soughte coun-
seill at hys Idoll Beelzebub
wherfore beware, that thou
geue no credēce to any south-
sayers,

sayers, or sojcerers. Nowe
herken vnto me, I can not
forbare but that I must an
swere to these thre poyntes.
Fyrst thou sayest, that thou
arte at one and at peace w
them, that do good vnto the
& that thou doest also good
vnto them, what maner of
vnity is that? where by a mā
may perceyue, that yf any
of them, with whome thou
arte nowe at peace, shoulde
displease the, thyne vnity &
cōcorde shoulde sone be at an
ende with thē. And it is euē
as Chyiste sayth, yf ye loue
them, whiche loue you, what
rewarde shall ye haue? for
the Publicanes and very
synners loue theyr louers.
And yf ye do for them, which
do for

mat. viij

Luc. vi.

do for you, what thanke are
ye worthy of: for the very sin
ners do euen thesame. But
I saye vnto you (sayth Chri-
ste) loue your enemyes, Do
good to thē which hate you.
Blesse them that curse you.
Praye for them whiche wron-
gefully trouble you. Blesse
and curse not sayth Paull.
Howe concludeth Chri-
ste saynge, vnto him that smiteth
the on the one cheke, offer al-
so the other. And hym that
taketh thy gowne, forbidde
not to take thy coate also.
Geue to euery man that as-
keth of the. And of hym that
taketh awaye thy goodes,
aske them not agayne. He
will not haue that we shall
onely agree with thē, which

Do is do

do good vnto vs, but also w
them, that I imagine all mi-
schief agaynst vs, and hurte
vs, and that vnto them we
shoulde do all good. Secon-
darely, thou beleuest not, &
thyne aduersitie and misfor-
tune cometh from god, whi-
che causeth al good thynges
and euil thynges, as the lor-
de god sayth hymselfe, I am
the lorde, and none other,
whiche make the light, and
cause the darkenes, which
geue peace and cause the e-
uill, I am the lorde whiche
doth all these thynges. Se-
inge god doth al these thyn-
ges, howe darest thou then
put the faulte vnto the wic-
ked people, which notwith-
standinge, withoute the will
of god

of God are able to do nothinge, god doth also conforthe vs whereas he saith, I am your conforter, who arte thou the that arte afrayed of men? which notwithstanding are mortall, and of the children of men, whiche are deliuered by as heye, & forgettest the lorde, whiche created the, whiche spred oute the heauen, and grounded y^e earth. Euen as also no man was able to hurte or endamage the good Job, vntyl god gaue power vnto Satan to proue hym. Chziste sayth also, that we shoulde not feare them, whiche hurte or kyl the body, for al the heares of our heades are nombred and none of them falleth on

Mat. x.

the ground without & wyl
of the heauenly father. He
careth for vs, and loueth vs
so moche, that he saith, He
that toucheth vs, toucheth
the appel of hys eyes. for
whatsoeuer happeneth vn-
to vs, be it good or bad, co-
meth al by thy good & graci-
ous will of God. But who cā
(sayth Paule) resiste his will
Therefore hath Christ taught
vs to praye vnto the heauen
ly father. Thy wyl be done
in earth as it is in heauen.
Therefore nedest thou not to
ascribe vnto any man the
good or euill whiche harpe-
neth vnto vs, but onely vn-
to God, whiche because of
oure synnes sendeth vs ad-
uersitye. Thydeily, thou cāst
not

¶ He was throwen down fro
a wyndowe & eaten of dogs.
¶ We thinketh'also, ¶ thou ar-
te to fearce & desyrus of ven-
geaunce against euery nā, &
specially agaynst thyne own
childzen, for when any of thē
doth any thyng, which ple-
aseth the not, thē doest thou
auenge by and by, & beatest
thē to soze & out of due tyme,
wherof the childzen become
dullwitted & fearful. Sera-
pia. ¶ I haue suche frowarde
childzē, ¶ I beleue ¶ there are
no worse in al this land, yea
¶ I thinke verely ¶ they are e-
uen yonge Deuyls, for none
of them wyl take any nour-
ture, nor correction at my hā-
de, neyther doth any of thē
regarde me, ¶ I can not tell
howe

howe to do with them , yf it
were not for my husbnde,
whome they dreade sore. For
yf I shoulde bynge them by
alone, truely I woulde bea-
te them all awaye from me.
Justina. That thyne, myne
and other mennes children,
are wilfull, and stubborne,
is not to be meruayled at.
For it is geuen vnto all men
euen by nature from Adam,
that all the myndes though-
tes and Imaginations of
theyr hartes are euyl, and
more inclined and prone to y
which is euyl then to that
which is good. Therfor hath
God ordeyned and geuen to
the children parentes, fa-
thers and mothers, and al-
so to all men Superiours, for
to breake

to breake our wilfulnes, and
oure owne myndes, and to
drawe vs to the feare, & ho-
nour of God, and to all ver-
tue and that we shoulde ly-
ue vnder theyr obedience.

Therfor deare syster instruc-
te fyrst thy children truely
in the commandementes of
God. accordynge as thou ar-
te bounde vnto them, and be
gentyl to them. for whā they
are kept so harde & streighte
and are brought vp in suche
great feare, thē become they
fearfull, wilde and stubborne
people, when they growe to
age whiche neyther care for
father, nor yet for mother,
and yf they growe vp so, thei
are also disobedient to all hy-
er powers. Paule teacheth
also,

Eph. vi
Col. iij.

also, that we should not bring
ge them by, so straighly, and
be not so harde vnto them,
moue them not to wrath, &
rate them not least they be of
a desperate mynd, but bring
them by with the nourture
and information of the Wor-
de. Thou mayst not also be
to soft for them, nor suffer
them to haue the byddell to
large, that they waxe not
wylfull, and despyse the
and thy husbände, as it was
sene by Absolon, and more
other wicked children. Ther-
fore hath Salomon taught
often, that we shoulde kepe
oure children vnder corre-
ction, not sparynge the rod-
de where as nedde requireth,
Pro. xij saynge. He that spareth the
rodde

rodde, hateth hys sonne, but
whoso loueth hym, chaste-
neth hym betymes. And in
an other place sayth he, yf **Ecl. viii**
thou haue sonnes, byng the **and. xix**
vp in nourture and learnin-
ge and hold them in awe fro
theyr youth vp. Moreouer y
scripture doth set befoze vs
foz an Example and a war-
nyng, y which happened
vnto the prieste Ely and vn-
to his childzen, because that **i. Re. iiii**
they were obstacle agaynst
their father, and he was to
slacke in correctynge of the.
foz it was their death, and de-
struction. Also thy correcti-
on must be measurable, & not
to harde nor tyzannous, but
fatherlyke & motherlyke as
Sal. saith. Chaste thy sonne
whyle **pro. xix**

whyle there is hope, but let
not thy soul be moued to slay
hym. for great wrath bryn-
geth hurte, therfore deliuer
hym, then mayest thou cor-
recte hym more. Of such har-
de and vnmeasurable correc-
tion, do we reade an Exāple
in Titus Liuius, of a certay-
ne Senatour of Rome cal-
led Lucius Manlius, which
dyd set furth a commaunde-
ment, that noman shoulde
presume to fyght with the e-
nemyes without a furder cō-
maundement, which hys ow-
ne sonne transgressed, ouer-
came and disconfited the ene-
myes. Wherfore hys father
caused hys head to be strikē
of openly, not regardynge
if he therby had done good
seruise

service to hys natie coun-
tree, and obtayned victoꝝy,
honour and peace foꝝ it. Ac-
coꝝdyng as we reade, that
Saul was also very harde
vnto hys sonne Ionathas,
foꝝ an vnreasonable cause
etc. Thou shouldest also sette
them to scole oꝝ els kepe the
at theyꝝ woꝝke, and let them
not go ydell, whereby they
may be occupied and taught
to foꝝgette Idelnes in theyꝝ
youth, foꝝ whan a mā goeth
Idel, then doth he learne al
euyl, as lyenge, deceyuyng,
dꝝynkyng, playenge, dꝝicyng,
louyng, and such lyke. Ther-
foꝝe shouldest thou alwayes
be doyng with them, and let
te them thereof, and special-
ly thy doughters, that they

E

DO

Ecccl. viij

Genesi.
xxviiiij.

do not chaunce some where
amonge euill company, and
come to a shamefull fall, euē
as it happened vnto Dina,
the doughter of Jacob. And
the wyle Salomon sayeth
and teacheth, yf thou haue
doughters, kepe theyr body
and shewe not thy face there
full towarde them. But whe
re as thou sayest that thou
arte not able to rule thy chil
dren, and to byng them vp
without thy husbände, the
re strikest thou thy selfe w
thyne owne swearde, thou
saydest afore, that thou had
dest nothyng to do with thy
husband, & dyddest not care
(as I vnderstode it) though
he were dead, for the whiche
I pray God, preserue hym
longe.

longe. O good syſter, what a
poore lyfe ſhouldeſt thou lea-
de with thy ſmall children,
thou knoweſt not yet, that a
good man (euē as thou haſt)
is ſuche a coſtly Jewell in a
houſe, neither beleueſt thou
that a wydowe with many
childre, though ſhe be neuer
ſo ryche is ſuch a poore deſo-
late womā. Truely thynne vn-
profitable & vncomly wordes
wyl moue me to be angry, &
to ſal out with y. Sera. Oh
good Juſtina be not angry,
I will now waxe good, & ſet
vpon another heade, though I
would fetch it out of y houſe
of dead mēnes bones, yf I
knewe in dede, y I ſhoulde
chaſce of a better. Juſt. Alas
what would I do, how moch
E is inſtrucciō,

admonicion, and gentyl cor-
rection, I spend on the, al is
in vayne. For thou makest
euē a gest of it. Thou shouldest not (sayth Paul) let any
filthy communication come
out of thy mouth, but y^e whi-
che is good to edifye with al,
when nede is, that it may ha-
ue faueour with y^e hearers
for of such, and of euery ydel
or vnprofitable worde, muste
we geue accomptes before
God, at the daye of Judge-
ment. Therefore I beseeche
the gentyll syster. It is true-
ly more then tyme, for a wo-
man, ful of filthy and vnpro-
fitable communication, and
withoute discrete maners
Prou. xi (sayth Salomon) is lyke vni-
to a sowe, with a ryng of gol-
in

in her nose. Serapia. Doeſt
thou nowe firſt lyken me vn-
to a ſowe, thou haſt comptrol-
led me ynough, ceaſſe nowe,
and let vs talke of an other
matter. for I ſe wel ynough,
that thou haſte no luſte to
tary long with me. Juſtina.
Who thinkeſt thou woulde
be glad to be with the, ſeyn-
ge thou chideſt and brawleſt
ſtill, and noman can gette a
good worde of the. firſt I be-
leue thy good huſband, that
thou takeſt neuer a word for
good, neyther of him, nor yet
of noman elles, ſhoulde not
thys greue hym? Merely I
haue ſene in oure quarters,
that ſuch an vndiſcrete and
froward womā, hath brou-
gher huſbande, to diſho-

nestye. Wherfore refrayne
thyselfe from so doyng, that
there happē not a woyle thin
ge vnto the. Serapia. Well
let the matter rest here, I be
seeche the, forgeue me good
syster Justina, I wil do it no
more from henceforth I
knowledge that I haue been
very frowarde and euyl, but
I wyl nowe take vpon me a
nother lyfe. Justina. For as
much as thou doest know
ledge thyne offence, and wilt
amend thy conditions, be it
forgouen vnto the. for Christ
sayth, yf thy brother or sister
offende, rebuke hym, and yf
he repente and amende, for
geue hym &c. Therfore do it
no more, do not anger thy
husbande, neyther childe,
nor

Luc xviij

noꝝ bꝛawle with hym noꝝ yet
with other men. foꝝ where.
foeuer enuyenge and stryfe
is (sayth Saynt James) the Jaco. iij.
re is vnstablenes and al ma-
ner of euyl woꝝkes. Jaco. iij.
Speake not euyl behynde other me-
nes backes. Pull not a mote Luce. vi
out of any mannes eye, as
longe as thou haste a beame
in thyne eyes, that thou be
not lyke vnto the man with
the two powches, whereof
the Histories do wyte. Sera-
pia. What maner of man
was that? oꝝ what had he in
hys two powches? I neuer
hearde of him before in al my
lyfe. Justina. I will I tel y, &
it is good to perceyue. Thus
wyrteth Esop⁹, y there was
sotym a substācial mā, which
¶ dyd back.

backbite the people very &
uill and prayled himsele, ha
uinge alwaies two powches
gyrded about hym, the one
great, before hym vpon hys
belly, which he myght se, the
other litle, behynde hym v.
pon hys backe, whiche he
coude not se, Nowe whatsoe
uer fautes or euill he espied
of hys neyghboures dyd he
wryte vp, and layd them in
the formost powche vpon hys
belly, inso muche that the
great powch waxed hole ful.
But whatsoeuer he did back
bite and flander hym selfe
of other, the same coude he,
neyther wryte vp nor yet per
ceyue, and the same layde he
in the hyndermost powche
vpon hys backe. Now when
and

and wheresoeuer he came a-
mouge companye, he put al-
wayes hys hande in the for-
moost powche, wherein he
founde alwayes, all other
mens fautes, wherfoze he
spake alwayes euill of other
men. But he coulde not put
hys hand into hys smal pow-
che vpon his backe, neyther
had he put any thyng of him-
selfe in it, that is, he espyed **Luc. 6i**
alwayes a chippe oz mote in
his neyghbours eye, but the
great beame in hys own eye
he coulde not perceyue. And
he was euen a fellowe lyke
vnto the Pharisee in the go-
spell, whiche boasted & pray-
sed hymselfe of hys ryghte-
ousnes, and despised the poo-
re publicane. Now mayest
C b thou

thou easely vnderstonde the
man with the two powches.
Thou shalt fynde them to sel
painted vpon papers, bye one
of the, & let thy husbande rede
it vnto the. Serapia. well I
will marke it diligently, I fe
well ynough that thou wilt
tary no longer by my. wher-
fore I desyre the good syster
Iustina, for as moche as the
new yere approcheth, & thou
wilt leaue me somewhat for
a newe yeres gifte or a toke,
wherby I may remember y,
as my dearly beloued syster.
Iustina. What shoulde I le
aue the? I haue nothyng,
syluer and golde haue I not
but suth as I haue, I geue
the (sayth saynte Peter) and
of that wyl I also make the
partaker.

Acto. iij

partaker. Serapia. What
soeuer thou doest geue or
participate vnto me the sa-
me wyl I thankfully re-
ceiue, write it vp in my herte
and kepe it whylest I lyue.

Iustina. wel, then wyl I lea-
ue thy some thyng for a re-
weyres gyft, and for a re-
membraunce, whiche shall
be better (as Dauid sayth)
thē many thousande peeces
of golde, I geue and leaue
the Iesus Chyste, the sonne
of God, hys holy worde, and
Gospell, and the hoolsome
doctryne of Paule.

I beseeche the, put awaye
from the thy former naugh-
ty lyfe, and conuersation, by
whose lustes & errours thou
arte corrupted, and renewe
thy

Eph. iiiij

thy selfe in the spirite of thy
conscience and mynde, & put
on Churste the newe man,
whiche is shapen after God,
in true righteousnes and ho-
lynes, put away from the al-
lyenge, and for asmuche as
we are membris) speake
trueth with thy neyghbour
Be not angry with thy hus-
bande, nor yet with other fol-
kes, and let not the sonne go
downe ouer thy wrath, ge-
ue no place vnto the backbe-
ter or deuill, pleate the cause
of the poore and nedefull, let
no filthy comunicacion pro-
cede forth of thy mouth, gre-
ue not the holy Ghost, let all
bitternes, fearnes, wrath,
roynge, and curled speakin-
ge be put awaye from the,
with

with all maliciouſnes, be
courteous and hartie to all
men and forgeue thynne ad-
uerſary, euen as God forga-
ue the and vs al, for Chriſtes
ſake. Remember alſo, that
thou without any delaye, be
willynge and glad to go to
theſermons, and deſyrous
to heare the worde of God,
And pray vnto God for gra-
ce, that it wil pleaſe hym to
ſtrengthen theſame in the,
and to increace thy faythe.
Alſo be not onely a hearer of *Jacob. 1.*
the worde, as Saint James
ſaith, but declare it alſo with
þ dede vnto thy neyghbour,
that thou deceaue not thy
ſelfe. for Chriſt ſpeketh hym
ſelfe. Blessed are they that
heare the worde of God, and
kepe

Tit. ii.

Kepe the same, that is, that
they lyue and do thereafter,
accoordynge as the holy saint
Paule writeth vnto his scol-
ler Titus, and comaundeth
hym howe he shoulde teache
and speake vnto women, &
so wyl I also, ryght well be-
loued syster, desyre and char-
ge the, and leaue the for a re-
membraunce, that thou wal-
ke and behaue thy selues as
becommeth holynes, that
thou be no false accuser,
not geuen to muche drynkin-
ge, but a teacher of good and
honest thynges, to make the
yonge women sobreminded
to loue theyr husbandes, to
loue theyr children, to be dis-
crete, chaste, huswylly, good
& obedient vnto their owne
husbandes,

husbandes, & the worde of
God be not euilspoken of, &
for to do all these thinges, de
syre God moost hertly of his
grace, & beleue without wa
uerynge, that he will geue &
grace to perfourme thesame
& as Christ sayth, whatsoe
uer ye desyre of the father in
my name. I wyl do it. And
whatsoeuer ye desyre (vnder
stāde that which perteyneth
to saluacion and Christen cō
uersaciō) beleue, and ye shall
receyue it. These and no bet
ter thynges haue I to leaue
the for thy newe yeres gyfte
or for a remembraunce, desy
ryng that thou wilt also laye
it by, and kepe it diligently
in the coffer of thy herte,
then

psal.li

then wyl God come, and ge-
ue the a newe herte & a ne-
we spirit (as the Prophet sai-
eth) then shalt thou se, that
God with al hys graces and
blessynges, wyl come vpon
thy, vpon thy husbande, thy
childzen, and all thy housse,
and that all thynges shal
prosper with the. Serapia.
I thanke the gentyll syster,
that thou hast so frendly, re-
buked, taught, and instru-
cted me, I wyl neuer forget-
te it whyle I lyue, and I wil
diligently folowe thy good
counseyll, and I ensure the,
that thou hast done more on
me, with thy earnest exhor-
tations, than all the priestes
and preachers that euer I
heard in thys lande, & thou
arte

arte also better learned and
more experte in y^e scripture
thē they this wyll I also re-
porte of the before all men
Justina. Geue not the ho-
nour and prayse vnto me,
for al honour and prayse be-
longeth to god onely, as god
sayth hymselfe, I am the lor-
de, that is my name, I wyll
geue myne honour to none
other. Vnto hym wyll we al-
so ascribe, geue, and saye all
honoure and righteousnes,
as the Prophet sayth. Al ho-
nour is thyne, and thou lorde
arte righteous but we must
be ashamed, and al shame is
oures. Therfore geue the ho-
nour vnto God, and not to
me, nor to any creature. Se-
rapia. Honour and prayse be
I vnto

Dan, ix

unto God for evermore, and
I beseeche the that it wyl
please the to praye unto god
for me, that it wil please him
to let me endure stedfastly to
myne ende. Justina. The ho
ly saynt James teacheth vs
that we shoulde pray one for
another, that we myght all
be saued, whiche I wyl also
do truely for the, and for all
men, do thou so lyke wyse for
me . It is now tyme , I
must be gone, my hartely be
loued syster. The mercyfull
God blesse the, and sende the
hys blessinge. The grace &
peace of oure Lorde Jesu
Christe, be with thy louin
ge husbande Simplicius,
(unto whome thou shalt pro
nounce my hartly commen
dations,

dations, whan he cometh
home) and with all thy fa-
milye, I committe the to the
tution of God.

Serapia.

God thanke the my louin-
ge syster, and God sende the
prosperite and health, that
thou mayest come home a-
gayne in sauetie, I feare,
that I shall neuer se the a-
gayne. Justina. I wyll (yf
God permitte) come to the
agayne shortly, fare well,
the lorde be with the. Sera-
pia. And with y also. Justina
But yet ozeuer I depart (for
as muche as it cometh into
my mynd) I wil geue the a
shorte instructiē, cōcerninge
y state of matrimony, which
of late I learned at a sermō
I ij declared

declared vpon a certayne
 place of saynt Ihongs Gospel
 whiche I truste shall be no
 lesse for thyne edifyenge and
 instruction, then that godly
 communication, which hath
 ben betwene vs hetherto.
 And the sayd sermon was
 groundded vpon this pece of
 scripture contayned in the
 seconde chapiter of saynte
 Ihon, and soundeth thus.



Johan.ij.

Johan.ij.

There was a mariage in
 Cana, a Cite of Galile, &
 the

the mother of Iesus was there. And Iesus was called also and hys disciples vnto the mariage. And when the wyne fayled, the mother of Iesus sayd vnto hym. They haue no wyne. Iesus sayd vnto her, woman, what haue I to do with the? myne houre is not yet come. His mother sayd vnto y^e ministers. whatsoever he sayth vnto you, do it. And there were stondyng there, six waterpottes of stone, after the maner of the purifyng of the Jewes, containyng two or thre firkyns a pece. And Iesus sayd vnto them: fyll the waterpottes with water. And they filled them vnto the brym, and he sayd vnto them, drawe oute

nowe, and beare vnto the go-
uernour of þe feast. And they
bare it. When the ruler of þe
feaste had tasted the water,
þe was tourned vnto wyne, &
knewe not whence it was,
(but the ministers which dre-
we the water knewe) He cal-
led the bydegrome, & sayde
vnto hym. All men at the be-
ginnyuge, set forth good wy-
ne, and when me be dronke,
then that whiche is worse.
But thou hast kept backe þe
good wyne, vntil now. This
beginnyng of miracles did
Jesus in Cana of Galile, &
shewed hys gloze, & his disci-
ples beleued in hym. Serap.
What teacheth vs this go-
spell. Justina.

Thre poyntes, first that þe
state

state of matrimony is y^e woꝝ-
ke of god. Secondely. An ex-
ample of the faith in Marie.
Thirddly, an example of loue
in Chyſte. Serapia.

Howe knoweſt thou, y^e matri-
mony is the woꝝke of god?

Juſtina. Out of the ſcrip-
ture, bothe of the old Teſta-
ment, and alſo of the newe, &
by experience. Serapia.

Whaſayth the olde teſta-
ment, of matrimony?

Juſtina.

The olde teſtament decla-
reth, that god did inſtitute,
and ordeyne matrimony, in
Paradyſe, in the tyme of in-
nocencye, before all ſynne,
& toke great diligence, pay-
nes and labour about it.

Serapia.

If iiii what

What paynes dyd he take
in it? Justina.

Gene. i. it is wrytten, that
the hygh Maieste of God,
dyd fyrt Counsel aboute the
shapynge of man, sayenge,
Let vs make man, in oure
Image after our lykenes,
And God shope man, euen
dust from of the grounde,
and breathed into hys nose.
trelles the breathe of lyfe.
After that he counselled al-
so aboute the shapynge of the
woman, sayenge. It is not
good that man shoulde be al-
one, we wyl make hym an
helpe. And the lorde caused
a slomber to fall vpon Adam.
And he slept. And he toke o-
ne of hys rybbes, and made
it a womā, and broughte her
vnto

Gene. i.

Gene. ii
and xviij
Sapie. x
Tob viij
Ecclesi.
xxiiij.
i. Cor xij

Gene. ii

unto hym. Then sayd Adā. Ec. 1. 26
 This is nowe a bone of my 1. Cor. 11
 bones, and fleshe of my flesh
 She shall be called woman,
 because she was taken oute
 of man. for this cause shall mā mat. 19
 leaue hys father and hys Mar. 2
 mother, and shall be ioyned Eph. 5
 with hys wyfe, and they shall 1. Cor. 6
 become one fleshe. And God Gen. 1
 blessed them, and sayde un-
 to them, Growe and increa-
 se, and replenysh the earth.

Serapia.

Workeyth god this worke
 yet styll? Justina.

yea verely, yet styll, as chryst
 sayth Johan 6. My father Johan 6
 worketh hitherto and I wor-
 ke. God causeth not onely
 boyes, but also wenches to
 be borne, not for to sinne har-
 dely,

Pro. xix

dely, but for an honeste and
vertuous conuersacion, and
for the preservation & main-
tenaunce, of all mankynde.
Nowe lyke as God prouyded
vnto Adam hys wyfe, with-
out hys knowledge and hel-
pe. Euen so doth he yet in
these dayes byynge man and
wyfe together, wonderfully
without all theyr myndes &
thoughtes. As it is wytten
Prouerb. xix. House & ryches
may a man haue by the heri-
tage of elders, but a discrete
woman is the gyfte of the
Lorde. Serapia.

What speaketh the newe te-
stament of matrimony? Ju-
stina.. The newe testament
sheweth that christ hath ho-
noured y^e state of matrimony
and

and that, he went with hys
disciples to the mariage in
Cana of Galile, illustrynge
thesame with a goodly mira-
cle, tournynge water into
wyne. To signifye thereby, &
he among faythfull maryed
people wil also tourne & wa-
ter of trouble, in to wyne of
ioye, yf they walke in a good
conuersacion, lyue according
to theyr vocacion and estate,
and do that thyng whiche
is godly and ryght. Serapi.
Howe canst thou knowe by
experience that matrimony
is the worke of god?

Justina.

That there in is much pay-
nefullnes labour and vniu-
stices, for suche are the wor-
kes of god, that they seme
alwayes

alwayes vnto the olde Adā,
sourē, bitter, & heauy. But
God hath ordeyned the same
so, to thintēnt that mā shoul
de not be ydel, and by the re
ason ther of fall into euil sin
full cogitacions, wordes, &
worke, but that he shoulde
alwayes haue occasion to
worke and to do somthyng
for to expel there by the euill
thoughtes, wordes, & dedes.

Serapia.

Is then Idelnes suche an
euill thyng?

Iustina.

Idelnes, is an occasion of
many synnes and blasphem
yes, Sathan dyd no small
hurte to the Christianite.
when he dyd put into the po
pes heade, to forbidde matri
monyē

monye vnto the spiritualtye
for though so many ydell
persons hath he filled the
Christianite, with synnes &
abominations, as Sodo-
me and Gomorre.

Serapia.

Is then labour suche a cost-
ly thyng. Justina.

Yea forioth, labour taketh
awaye from man, many euil
thoughtes, wordes & dedes,
it bringeth good occupieng,
and kepeth hym healthfull.
It bringeth to the table a
hungry stomake, and to the
bedde a wery body. Therfo-
re doth meate and drynke sa-
uour wel vnto hym, and sle-
pe is swete and acceptable
vnto hym. And also such one
fulfilleth Goddes comman-
dement,

dement, where as he sayth:
Gen. iij In the sweate of thy face
shalt thou eat thy breade.

Serapia.

What must one do which ge-
ueth hym selfe into the esta-
te of matrimony?

Iustina.

He must haue a respecte to
thre thynges, to fayth, loue,
and the crosse.

Serapia.

Wherfore to sayth?

Iustina.

That he beleue, that matri-
mony is the worke of god, &
that god is hys good father,
which can and wyl prouyde
hym of an honest mate. And
when that is done, the must
he also thynke no further
vpon other, but cōtente him
selfe

selte with her , whiche god
hath sent hym,

Serapia.

But howe and yf there hap-
pen any tediousnes in ma-
trimony?

Iustina.

Then must euery one thin-
ke thus. Beholde , god hath
geuen me thys fellowe , he
knoweth well ynough, what
is good & profitable for me.
yf he had geuen me another
it myght peraduenture be
noze to my hynderaunce, then
to my furtheraunce . The
wyll of the lorde be done vpo
me. Truly where suche
thoughtes are, there can it
not go amysse.

Serapia.

Wherfore to the loue?

Iustina.

Justina.

He must knowe that the
Estate of matrimony is an
estate of loue and peace, so y
therein the one must serue,
helpe, and counseyl y other,
and that there be nothyng
but seruyce, helpe and cōfoz-
te betwene them selues and
after that, towarde the y
childzen, familye, & all men.

Serapia.

Howe betwene them selues?

Justina.

Married folkes must be pe-
aceable, frendly, & agreyng,
one with another, not despi-
sing one another, but be
true one to another faithful
ly serue and succour one to a-
nother in prosperite and in
aduersitye, in sickenes and

in health euen as God doth
send it. for God made not the
woman of the mannes hea-
de, because she should not be
mayster, nor yet of the fete,
that she shoulde not altoge-
ther lye vnder fote. But of Gen. 3.
hys fyde that she shoulde be
the mans helper.

Serapia.

Howe towardes the childre
and familie.

Iustina.

When god sendeth them
children or familie, that thei
brynge by the same to the lau-
de, honour, & prayse of god,
to the helpe, commoditie, &
conforte of theyr neyghbour
yea for the welthe of the ho-
le communalte. And there
shal they fynde bothe hādes
G full

full of good workes, yea all
the workes of loue, whiche
God hath commaunded, may
they shewe vpon theyr chil-
dren and familie. God ma-
keth of that hous, good ma-
ryed folkes, a holy hospitall
an electe monastery, yea a
kyngdome of Joye, Paradi-
se and heauen, he geueth his
blessynge, and all goodnes,
health and saluacion.

Serapia.

Howe towarde the crosse?

Iustina.

Maryed folkes, must knowe
that God hath layde a heuy
crosse vpon the state of ma-
trimony, bothe mā & womē.

Serapia.

Whiche is the crosse of the
man?

Iustina.

God

God sayd vnto Adam. Becau^{Gen. 3}
se thou hast herkened vnto
the voyce of thy wyfe, & hast
eaten of the tre: concerning
the whiche I commaund d
the sayeng, thou shalt not ea-
te of it cursed be the groun-
de for thy sake, in sorowe
shalt thou eat of it all the
dayes of thy lyfe. Thorne al
so and thystle shal it cause to
growe vnto the. In the swe-
te of thy face, shalt thou eat
thy breade. Serapia.

Whiche is the crosse of the
woman? Justina.

God sayde vnto Eua, becau^{Gen. 3}
se thou hast herkened vnto
the serpente, and hast ea-
ten of the fruytes concern-
ge the whiche I commaunded
the, that thou shouldest not
E ii eate

eat of it. I wyll multiplie
thy sorowe and thy concey-
uyng. In sorowe shalt thou
brynge forth thy children, &
thou shalt stoupe before thy
husbande, and he shal haue
the rule of the.

Serapia.

Is there any conforte in
thys Crosse?

Iustina.

yes. By the crosse of the man
is this conforte contayned.
In the sweate of thy face
shalt thou eat thy breade,
tyll thou be tourned agayn
into the grounde, out of the
whiche thou wast taken. As
though he woulde saye. The
crosse shall be temporal, and
shal laste no longer, then
whylest thou lyest. Also it
is

is but layed vpon the body,
and not vpon the soule. By Gen. iij
the crosse of the woman standeth thyſ consolacyō. Thou
ſhalt bryng forth children,
albe it with ſorowe, & ſaynt
ſaynt Paule ſayth. i. Tim. ii. i. Tim. ii
The woman was deceaued
and brought the tranſgreſſi
on into the worlde, notwith-
ſtondyng thorough bearing
of children ſhe ſhal be ſaued,
yf ſhe continue, in faythe, &
loue, and holynes with diſ-
cretion.

Serapia.

Is the worde of god alſo in
the lyfe of matrimony?

Juſtina.

Not onely the worde of god,
but alſo the commandemēt,
ordinaunce, and bleſſyng of
G iii god,

god, an honest lyfe, a good
lyfe, a good conscience, and
hope of eternall lyfe. In the
lyfe of the wicked, is no-
thyng elles, then the work,
commaundement and ordi-
nauce of the Deuyll, theyr
owne wyll, destruction of y^e
godly commaundementes,
an vngacious shameful ly-
fe, an euil conscience. and ex-
pectacion of eternal damna-
tion. The married can shewe
forth bodely before god, and
reioyce of the y^e estate with a
good conscience, I desie y^e in-
uēted states of y^e spiritualte,
y^e they dare be so bolde, as o-
nes to open their mouthes
before god, but they must be
confounded and become dū-
be before god, for they cā not
alledge

alledge one letter out of the
holy scripture, whereby they
myght confirme or defende
their estate. yf the popes try-
ple crowne, the Cardinales
broad hatte, the Bishoppes
infula, the freares hode, the
prieates Maue crowne, and
the Nonnes clare, had such
a reioysinge and grounde in
the scripture, as the womē's
keuerchief, and the begging
bagge of the spiritualte, as
the spade or pickare of Adā.
good lord, howe would they
boaste, crye and reioyce, but
Christ hath preuented theyr
boasting, & standeth there, &
saith, In vayne they worship Ma^{ys}
me, teaching doctrines, whi-
che are nothyng, but mānes
preceptes.

Serapia.

¶ iiii Where

Where by is the fayth per-
ceyued in Marye?

Justina.

Joha. iij

When the wyne fayled,
the mother of Iesu sayde vn-
to hym. They haue no wy-
ne. The good mother careth
fo; the gesses, and woulde
fayne that al thynges were
well, and done honestly, and
yet doth she not praye with
expresed wordes. fo; she thou-
ght, it nedeth not to praye.
He is so good of hymselfe, &
he wyl helpe, whan he hea-
reth that there is lacke. And
this is also the nature of fay-
the, to aduenture al thynges
bpō the mercifulnes of god.

Serapia.

But what answerd Chri-
ste geue her?

Justina.

Iustina.

He sent her away behind - Joha. iij
ly, and sayde vnto her, wo-
man, what haue I to do w
the, myne houre is not yet
come.

Serapia.

What doth Mary then,
doth she leaue it thus?

Iustina.

No, she sayth nowe first of al
to the ministers, whatsoeuer
he sayth vnto you do it. So
certayne and sure is she, &
she beleueth, that her welbe-
loued sonne Christe wyl not
suffer her to lacke, and euen
as she beleueth so cometh it
to passe.

Serapia.

What shall we learne he-
reof?

Iustina.

E b

When

Whhen it seemeth vnto vs in
our prayer, that god wyl not
heare vs, then may we not
yet despayre or cease, but we
must styll go forwarde & per-
spite, for vnder such a taciturni-
te is a sure conforzte hyddē,
vnder suche, naye lyeth a su-
re, yea, forso doth god worke
he helpeth no rather, then
when a man thinketh, y all
confort and succour is gone.
Therefore is he called. The
ryght helper in necessities,
which helpeth in due season

Serapia.

Whhere by is the loue per-
ceyued in Christe?

Iustina.

That he prouydeth here
suche good wyne, at thys
feast, he hath sufficiently de-
clared

clared by this example, that
he wyl not put thole in any
necessite, whiche geue them
selues, at his commaunde-
ment, into the state of matrimo-
ny, beleue and truste in
hym, and followe theyr bo-
cacyon, nor yet leaue them
conioztes. For beholde, when
the wyne fayled he made of
water good wyne. Euen so,
yf men do truely and earnest-
ly call vpon hym matrimo-
ny, he wyl also take awaye
all maner of penuryes, he
knoweth well ynough that
in matrimony fayleth, ma-
ny thynges, nowe meate &
drynke, nowe rayment and
shoes. Therefore, yf the mari-
ed do that thing which plea-
seth God, and seke fyrste the
kyngdome

kyngdome of god, he wyl ne-
uer forsaake them.

Serapia.

Geue examples of the scri-
pture? Justina.

Who fedde the Patriarche
Jacob, when he went ouer
Jordan with hys staffe, and
came agayne with moche pe-
ple, childzen, cattell & goo-
des? Gene. xxii. Who fed Jo-
seph? whan he was solde of
hys bzethzen, became he not
by the grace of God, a lorde
ouer al Egypte? Who fed
the childzen of Israel in the
wildernes forthy yeres?
Who prouyded here good
wyne? yea, who fedeth the
hole worlde with all creatu-
res? Doth not God it? True-
ly noman nedeth to refuse
matrimo-

Genel.
xxii

matrimonye or to abstayne
from it for hunger or penuri-
es sake. But let him take the
matter in hande, righteous-
ly, in the feare of God, and
do accordyng as hys office or
occupation requyrez, let
hym worke hys occupation
in the name of the Lorde,
put hys trust in God, & wal-
ke ryghteously in the syghte
of hys neyghboure, the shall
he fynde of a trueth, that
god wyl holde on hys syde so
moche as he did with Jacob
Joseph, and with the Wyde
and Wydegrome.

Serapia.

But what sayest thou, of
eatynge drynkyng, deckin-
ge and trimmyng, ppyng,
playenge and daunsyng, is
it synne

the worde of god in the chur-
che. The elders toke it for a
great earnest matter, name-
ly, that they fetched there y
bleſſyng of God, and the ſup-
plication of the Chriſten con-
gregatiō, which in dede is
very neceſſary and requiſi-
te, in this eſtate. And whoſo-
euer taketh vpon hym the
ſtate of matrimony, nedeth
well the bleſſyng of god, &
the common prayers of the
congregation. Seyng the
deuyl neuer reſteth here,
but attempteth all maner
of wayes, for to ſtirre vp mo-
che miſchief, and calamitie
with infidelyte, aduoutrye,
vnclenlyneg, and all maner
of wickednes. All whiche
thynges

things God the father, &
oure lord Jesus Christe, ca
and wyl hynder, and
let, vnto whome
be laude &
prayse
for
euer and euer,
Amen.



A fruteful

Predication of Sermon of
D. Mart. Luth. concerninge marriage
monye, vpon this Texte, in
the Epistle to the He-
brewes, in the
xiii. Cha-
piter.

Wedlocke is to be had in
honour, amonge all men, and
the bedde vndefyled. As
for housekeepers
and aduou-
terers,
God shall iudge
them.

Marriage
monye
hath al-
wayes
ben este-
med ho-
nourable,
also
amonge
the hea-
then.



The estate of ma-
trimony hath
alwayes ben
taken among
discrete & ver-
tuous men, yea
also amonge the heathen,
for

foꝛ an honourable and lau-
dable lyfe, foꝛ reasonable &
vertuous people, haue euen
of very nature a delyte in it,
when they see, that two per-
sonnes which are coupled in
marriage, lyue together ver-
tuously and in vnite, bynge
vp theyꝝ children in the fea-
re of God, kepe them to ver-
tuous nourtour, & honesty.
And that the one succoureth
the other in necessities and
aydeth hym with worde and
dede, and wherwith so euer
he can. Contrary wyse, whā
men lyue, withoute the esta-
te of matrimony, in vncle-
lynnes, synne, and shame.
Remēber not theyꝝ childꝛē,
noꝛ bynge them vp in good
nourtour, & ȳ ȳ one r̄neth

It is

thys

this waye, and the other
•that waye, lyke noughtye
packes, hauing no true loue
no; faythfulnes together.

Suche a dissolute lyfe is re-
puted, of all reasonable and
honest men, euen of nature,
wicked, and very pernici-
ous.

The po
ge and
raue pe
ople de
spise
matri-
mony.

Notwithstondyng men se
right well, howe the yonger
sorte, and the commō people
falleth awaye, and abhor-
reth the state of matrimony
as an heauy intollerable
burthen. And suche wilde, ca-
reles persons, wyll alwayes
more loue the dissolute and
fre lyfe, then suche a payne-
full, bertuous, and laudable
lyfe in wedlocke. Howe be it
plages and punyshmentes
overtake

ouertake them nowe a dayes
very soze. for besides that
that such persones without
wedlocke, pollute themsel-
ues with synnes wilfully, &
cause God to be enemy vnto
themselves, they are also pu-
nyshed with bodely plages,
that not onely money and
goodes, doth waste away by
suche people, but also they
must paye for it in their skin-
nes. For in suche filthy lyuir-
ge, reigne many maner of
diseases and plages, somety-
me open shame, and reuylin-
ge, somtyme also murther, &
other calamities.

Of suche examples is the
worlde full, whereby god be-
weth a special earnest, that
he wyl haue wedlocke kepte

¶ iij pure

pure, and vndespised. But
whereas some tyme suche tē
poral correctiōs followe not.
And god permitteth the wic
ked persons, to go after their
owne wyll, and to abyde in
reputacion, and healthfull
body, & great goodes. Euen
there is surely a worse tour
ne to be attended, namely,
the wrath and indignation,
of God in the worlde to come
and the euerlastynge dam
nation.

Some
despise
matri
mony,
because
of great
holynes

Lyke as nowe the madde
yonge worlde abhorreth ma
trimony for suche free, wyll
full lyues sake. Euen so is
it manifeste of the other par
te, that the Deuyll hath
blynded some in suche wyse,
that they, of mere holynes,
lyke

lyke as the other of mere
wilfulnes, haue despised ma-
trimony, and cholen a disso-
lute lyfe without wedlocke.
Accordyng as Saynt Paule i. Ti. iij
hath prophesyed. i. Timo. iij
That it shall come so farre,
that certeyne spirites of er-
rounder vnder the pretense of
great holynes, shall forbidde
matrimony. As we se by the
Pope, and all hys Byschop-
pes, Priestes, freares & Non-
nes, whiche forswere matri-
mony, and wyll be called spi-
rituall people, because they
lyue without wedlocke and
lyue not in a carnal state, as
they iudge matrimony. But
in an angelicall or spirituall
state, and haue called them-
selues alone spiritual for this
D iij cause

cause, as though, thei which
lyue in the state of matrimo-
ny, myght not be spiritual al-
so, as well as they?

This is the occasion, becau-
se that matrimony is so com-
mon, and hath no speciall re-
gard before the world. Ther-
fore haue the popes blessed,
or they of the spiritualtie, re-
fused suche flyghte common
lyfe, and haue taken some
speciall thynge before them,
whiche myght be moze regar-
ded, then that a Citisen sit-
teth at home with hys wyfe
syndeth hys children and fa-
milie with soure labour, and
doth suche lyke thynges, ac-
cordinge to hys vocation.
For thys is the nature of the
worlde, whatsoeuer is com-
mon,

mon, the same doth he not
regarde. Agayn whatsoeuer
is straunge and not common
thesame doth euery man co-
uet to haue. No man doth
counte this for a special thin-
ge, that the sunne shyneth
euery daye. But whan the Exod. 10
thicke darkenes continued
so longe in Egypte, then did
they learne vndoubtedly, &
fynde fulwel, that the sunne
and the brightnes there of,
is a glorious thyng, and a
fayre great benefite. Also we
counte it for no special grace
when it rayneth. But when i. Reg. 18
there came no rayne in the xvii.
kyngdome of Israell, in the
tyme of Elias, for the space
of thre yeres, and a halfe,
then dyd they learne, that
H b it was

it was a great benefite.

Euen so happeneth it vnto the holy state of matrimony, amonge the Papistes also, because it is suche a common state, that euery plowe man may come to it. Therfore haue the popes Spiritualltye despised suche a commondlyfe, and haue inuented and taken vpon them, a speciall and sundry lyfe, that myght seme to be of greater estimation, before the people. As Nicolaus de lyra sayth vpon the xij. chapiter of Daniel. That Antichriste shal not regarde the loue of women for thys cause, that he maye make to hym selfe a greater appearaunce of holynes. But what good ensueth thereof, it is

Upon
the. xij.
Chapitt.
of Daniel
interpreteth
lyra of
Antichriste.

It is euident. Into muche &
by reason we shoulde learne
by theyr example, & matrimony
is a glorious and an
holylife. for as muche as
they are punyshed with dy-
uers abhominable and hor-
ryble synnes, euen because
that they contemne wedloc-
ke. for they haue in no point
so hole, agaynst all reason,
and nature misused themsel-
ues as in this poynt.

For as muche now, as **Wher**
the state of matrimony, is **fore it**
abhorred of the workemon. **is neces**
gers or ypocrytes, and rawe **sarp to**
people in the world, & is cost. **wypte**
ted, either for a comon & vnho **of Ma**
ly, or els for a hard & straight **trpmo**
lyfe. So is it necessarye, **ap.**
to

to obtayne out of the worde
of god, a right vnderstōding
of matrimony, and to teache
agaynst suche false opinions
what god speaketh of the ly-
fe of matrimony. To thintēt
that first the yonge people
may learne, wherfore matri-
mony is to be taken. After
that, that they may knowe
also, howe they shall behaue
thē selues therein. So that
men abide not onely by that
that the worlde speaketh &
holdeth thereof with her
madde sainctes. But that
whiche god and hys worde,
speketh therof. Albe it, that
the holy scripture is full of
such sentences, wherein the
state of matrimony is highly
prayed. yet wyl we neuer-
theles

theles nowe at thys tyme
abyde by this sayenge. He-
bre. xiiij, whiche soundeth
thus.

The bedlocke is to be had in
honour, amonge all men, &
the bed vndefyled. As for
hooze keepers, and aduoute-
rers, God shall iudge them.

This sentence is good and
shorte, whiche belydes that,
that he speaketh greatly in
the prayse of matrimony, &
threateneth those soze, that
despise matrimony, maketh
also an afterthynkyng, why
and wherfore he wyll haue
this matrimony had in such
honour. Notwithstandynge
that it is so deippled and ab-
horred in the worlde. And the
meanynge of thys sentence is
this,

The
true me-
anynge
of the
sentence.
Heb. xiiij

this. That wedlock is an honourable, goodly and costly thyng. To thintent that all they which are therein, shoulde holde and counte theyr lyues, for a noble, honourable, and goodly garnyng. Appere it befoze the worlde as it wyl, and y worlde speake of it what we wyl.

Thys godly iudgement of matrimony, as euery man maye, soundeth farre other wyle than the worlde hath imagined thereof. for yf the worlde dyd counte matrimony so precious and honourable, she woulde not flee from it, and lyue without wedlocke. But lyke as men haste them selues thitherwarde
where

where they loke for some
good costely thynges. Euen
so shoulde they also snatche
after wedlock, with loue and
ioye, and not defende them-
selues so from it with hande
and fote as the wilde dieres
agaynst the dogges. for that
the worlde doth so spurne at
hyke at it, now ymaginyng
thys, now that is altogether
a sygne, & she neyther kno-
weth Goddes worde, concer-
nyng matrimonye, nor yet
beleueth the same, or els she
woulde applye her selues a
lytel otherwyle to it.

But what the occasion is,
& the worlde thus spurneth
at the state of matrimony is
partly touched before, That
nomã wil gladly be bounde,
and

and feareth that it myght
succeede vnluckely. Therfore
shall it be necessary that we
also here in this parte, seke,
and declare the occasyon or
cause: wherfore the holy scri-
pture boasteth and prayseth
wedlocke so, highly & honou-
rably. And specially shoulde
the Christians well remem-
ber and ponder suche occasi-
ons and causes. To thinke
that they myght mete with
the worlde, and be able to de-
fende matrimony agaynst
the euill speakynges of the
worlde.

So is now the first occa-
sion, that it maye be proued
by the worde of god, that ma-
trimony was instituted of
God hymselfe, and planted
in

in oure nature. Accordynge
as thesame is clearly descri-
bed inthe fyrst Boke of Mo-
ses. And Chyste speaketh in
the newe Testament. Mat.
xix. He that made man at
the beginnyng, made them
man and woman, and sayd.
for thys cause shall a man le-
aue father & mother, & shall
cleaue vnto hys wyfe. Agai-
ne sayth he, whatsoeuer co-
meth together by the waye
of matrimony, thesame hath
God coupled together &c.

Let thys be vnto euerye
man a glorious and greate
reioysynge, and prayse of ma-
trimony, that it is not a wor-
ke of man wrought by hys
owne wyll. But the worke
of God. vnto the whiche god
A hym.

hymselfe hath created man.
So that a couple of wed-
ded folkes, befoze the face of
God, with al trueth may bo-
aste them selues of this, that
they are in an estate, which
is acceptable vnto God, whi-
che God hymselfe hath insti-
tuted and plāted in nature.
and whylest they lyue in su-
che estate, that they lyue in
the worke, yea also in y^e righ-
te and proper pleasure oꝝ de-
lyte of God.

The pa-
pistes ca
not re-
ioyse of
their sta-
te befoze
God

This reioysyng hath not
the Pope noꝝ hys heape. For
they can shewe no where, y^e
God cōmaunded thē to lyue
withoute wedlocke. Wher-
foze then the contrary par-
te followeth, whylest they
continue withoute wedloc-
ke,

ke, that they lyue withoute
and agaynste the worde, wil
commaundement, and plea-
sure of god, but in the y^r own
wyll, which neuer can please
God. Therfore when thei ha-
ue aduersite, even as thei do
deserue, then is it vnpossible
that they can haue the con-
forte, which the wedded men
haue, whiche can admony-
the God in allmaner of ad-
uersities and troubles and
saye.

O Lorde god, thys & ano-
ther aduersite presseth me.
And thou knowest, that su-
che trouble happeneth vnto
to me and cometh vpon me,
even in the same state, whi-
che thou dyddest shape and
I is institute

The
prayer
of the
martyrs
unto
God.

institute in Paradyle with
man. Therfore helpe, that
we in this life instituted, wa-
pen, and entretayned by
the, may be deliuered of this
and that trouble, and aduer-
sitie &c. With suche a prayer
dare the maryed men come
before God, where as the o-
ther lyue in their owne deu-
tion contrary to the worde
and wil of God, and therfore
they loke for no conforste, nei-
ther can they praye a ryght
vnto God.

Therfore when the Pope,
and hys vnmarried sorte, lau-
de and prayse muche theyr
monkerie and Celibate lyfe.
The laude and prayse thou
moche more thys lyfe of ma-
trimony, whereon hangeth
thys

thys glourious name & tittel,
that it is a godly lyfe, shapen
& comuaunded of God, and
hys worde, whiche no creare
noz priest shal be able at any
tyme to boaste of his Celiba-
te lyfe.

Thys is nowe the fyrst, &
also the greatest occasyon, &
wedlocke, as the text sayth,
is to be had in honoure. for
as there is no thynge with-
oute noz aboue God, euen so
can there also be nothynge
more excellēt noz better by
earth, then that whiche he
hymselfe dyd shape and or-
deyne. As the texte maketh
mention in the fyrste booke of
Moyles. And God sawe eue
ry thyng that he had made,
and beholde it was exceeding
I iij good.

Gene. i.

good. Amonge these shapen
thynges which were all ex-
cedynge good, is also wedloc-
ke. The celebrate lyfe is not
amonge them, but the De-
uyll hath inuented it, yf mē
wyl holde it for a goddes ser-
uice, and compel the people
thereto, as the Pope doth.

God
hath spe-
cially
blessed
matrimo-
ny.

The other cause is, that
god hath not onely institu-
ted matrimonye. But also
he hath geuen his blessing,
therevnto. The same blessing
standeth not onely barely in
that, that god geueth childre
for there be also children bo-
rne oute of wedlocke. But y
god hath a delyte and plea-
sure in the ryght children, &
in the hole confederation, &
geueth grace, that they be
well

well brought by, well nour-
ryshed and preserved. Ther
fore setteth the. Cxxviii. psal ^{psalm.}
me also this among the ble. ^{Cxxviii}
ssynges of the godfearynge
people which lyue in wedloc-
ke. That they eate of the la-
bours of their handes, and
shall se theyr childers chil-
dren. That is, godfearynge
people lyuinge in wedlocke
shal haue this blessing, to
theyr sustentation and chil-
dren that they shal remayne
and prospere. Contrary to
the whiche, in the Celibate
lyfe, money and goodes ba-
nysh and waste awaye, and
all maner of calamitie folo-
weth.

Thys shoulde also by reason
moue vs, that we myght
I iiii gette

Wher
fore the
re is ma
ny tyme
in
wedloc
hittel
prosper
ite and
helth.

gette lust and loue towarde
thys state, seynge we fynde
therein not onely the wyl of
god, but also al maner of bles
synges. And there must ne
des be smal felicitie, & health
loked for, amonge those that
despyse suche conforste and
promyse of God, and prefer
re theyr fre and wylful lyfe.
It is also to be feared, lest
the wrath of God myght be
so kyndled agaynste those y
do long continue in suche de
spisyng, that although thei
should at the last geue them
selues to the state of matri
mony, they shoulde neyther
haue prosperite nor helth.
Euen as it cometh to passe
oftentymes, y men through
vngrationnes and other
vnhappi.

vnhappynesse in youth, without wedlocke deserue & cause, that they haue but fewe good daies in wedlocke, and that bothe the woman and the children fare amisse. for as it is mentioned before, God wil execute suche iudgement vpon the state of Matrimony, that all they shall be punished, that lyue in vnclenlynnes, and geue occasion of offence. Therfore shall the yong people prepare themselves by tymes towardes it, and kepe themselves in the feare of God, and in clenlynnes, To thintent that they themselves do not hynder & kepe backe y blessing, which God hath ioyned with matrimony.

I b The

The gre
atest
sainctes
that
euer ly-
ued (fe-
we ex-
cepte)
were
marped

The thynde cause, & wed-
locke is to be had in honour,
is this, that in thys state for
the moost parte the greatest
sainctes haue ended theyr ly-
ues, as the hole old and ne-
we testament withnesseth.
But yf thou wilt knowe, why
they haue all lyued in wed-
locke, I can shewe thy no
better nor surer reason, thā
that all Godly men, haue al-
wayes ordered and kepte
themselues after the wyll
and worde of god. And so; as
moche as god hymselfe hath
instituted and commaun-
ded Matrimony. So haue
they as obedyent Persons,
which had nede of suche or-
dinaunce of god, geuen the-
selues

selues willingly and gladly
into the state of matrimony
for gods and their nedes la-
ke. Not regardyng, that the
worlde and the common pe-
ople loued more the fre and
wilfull lyfe.

Nowe, this is not a smal re-
ioysynge, that whosoever
is coupled in wedlocke, may
say with a fre and bolde con-
science, that he is euē in the
same state, wherein the Pa-
triarckes, Prophetes, the ho-
ly Apostles and other sainc-
tes most commonly haue ly-
ued, whereas contrarywy-
se the celibate lyfe, was
first begonne of certayne he-
retykes, because they would
make them selues thereby
a sundry

The po-
pe a fa-
ther of
al hypo-
criste.

a sundry pzetense and colour
of holynes. And was after-
warde confirmed of the po-
pe as of the Archefather of
all hypocrispe, and boasted
for an holy lyfe.

He that
wil be a
Christi-
an, and
can not
lyue cha-
ste, ou-
ghte to
marpe.

For as concernyng John
the Baptiste, and other su-
che lyke, which for the kyng-
dome of heauens sake, as
Christe doth call it, dyd ab-
stracte theselues from wed-
locke, it hath a sundry mea-
nyng. We speake here in ge-
nerall, of all them, that wyl
be Christians, and can not
lyue chaste out of wedlocke.
Unto those it is very confor-
table that they se before the
examples of so many greate
saynctes, which haue all ly-
ued in wedlocke, and haue
gone

gone before vs in this holy
orde. Truly this is a great
praysse to wedlocke. for who
woulde not rather be found
among suche a compaignie of
holymen, in lyke lyfe estate
and conuersatiō with them,
then by the Pope, and hys
hole flocke, whiche in thys &
in other assayes lyue so ma-
nifestly agaynst Goddes cō-
maundement, and the exam-
ples of hys saynctes.

The fourth occasyon, wher-
fore wedlocke is to be had in
houour and reuerence, and
not in contempte, is this.

That without wedlocke, we
can not well lyue with-
oute synne, and in a good
Conscience. for thus sayth
Chyiste, wheras he speaketh
of them

To lyue
ne with-
oute
wedlocke
he esca-
peth not
without
synne.

mat. xix
i. cor. vii

of them that lyue withoute
wedlocke. Al men can not cō
prehende thys sayenge. And
saint Paule commaundeth,
To auoyde fornication, let
euery man haue hys wyfe.
For through the original syn
ne is the nature of man wea
kened and destroyed in such
wyle, that very fewe mē out
of wedlocke cā lyue in a good
conscience. Seing then that
matrimony is a remedy whi
che god himself thereto hath
shapen and ordeyned, accor
ding as his worde declareth
that we stande in a good con
science, and maye lyue chaste.
Whho wil be so rude & vndis
crete that he wil repute this
estate vnholly, as the Pope
doth?

But

But as it is aboue specify-
ed, he hath receyued hys re-
warde. And to thintent that
euery man should esteeme the
papistes for holy menne, thei
haue forsworne Matrimony
and fal thereby into the gre-
atest synne, and shame, in so
moche that of their abhomi-
nable lyuyng the hole worl-
de doth syng and saye. Thei
are well serued, why do they
so frowardly despise the cre-
ation and ordinaunce of god?
And we must also for this cau-
se haue wedlocke in honour
and in hygh reputacyō, and
thanke god highly for thys
meane, which serueth vs
for thys ende, that we pol-
lute not ourselues through
hooredome and suche other
vnclenly.

bnclenlynes, and sofal into
the fearfull Judgement of
God, whereof we shal entre-
ate moze hereafter.

Wed-
locke is
ful of
good
wozkes

The fyrste and laste cause
is thys. That wedlocke also
therfoze is to be had in ho-
nour, because it is suche a ly-
fe, which, yfit be kept accor-
dingly, is thozoughout full
of good wozkes. for euen the
loue which is betwene man
and wyfe, is one of the speci-
all good wozkes, whiche God
hath commaunded and left
remaynyng in nature, and
helpeth with hys holy Gooft
that we do perfourme them
a ryght, & fainte not in the.
Therfoze exhorteth also the
holy Saynt Paule to suche
loue whereas he sayth. ye
menne

menne loue youre wyues, &
be not bitter vnto them. Co-
loff. iij. And to the Ephesiangs Colo. iij.
Ephes. v.
in the. v. menne ought to lo-
ue their wyues as their own
bodies. Therfore whosoever
taketh sure holde on such lo-
ue, & suffereth neyther noy-
some lustes, wrath, nor anye
other thinge to tourne him-
selfe awaye from it, doth a
ryght good worke and accep-
table vnto god. for here is
hys worde, which commaun-
deth the thys thyng. Thou
shalt loue thy wyfe, and not
loue flightely. But as chyst mat. xix
repeteth the same agayne in
the gospel. for thys cause
shall a man leaue father &
mother, and cleane vnto his
wyfe,

¶

Where

The ma-
trimon-
ial loue
is a
goddes
serupce.

Wher are nowe the ha-
mefull Papistes, whiche ab-
horre wedlocke as a carnall
estate, as though God could
not be serued in hys kynde of
lyfe. Notwithstanding that
the loue, without the which
wedlocke can not endure, is
a greater and hyper goddes
seruice, which god, as we he-
are, requyeth so earnestly
of vs.

The loue
of the
paren-
tes to-
wardes
theyr
children
is also a
Gods
serupce.

Moreover the loue and
faythfulness, whiche the Pa-
rentes bestowe vpon theyr
children, namely, that they
nouryshe, clothe and brynge
them vpin labour and in the
feare of god, kepe the to lear-
nyng, take heede to them &
kepe them in theyr sickenes,
watching, listning, laung, co-
uering,

uering, washing the & what
soeuer there is more of suche
lyke, is also a costely worke &
acceptable vnto god, whiche
the maryed must vse and do
dayly and hourely, & almost
euery moment. Nowe should
we remember a ryght and
lerne, such oure owne lyfe &
conuersation, that these are
befoze God mere good wor-
kes. Then should we not one-
ly beso moche the lustier to
matrimony, and to such wor-
kes, although they are also
paynefull. But also pacien-
ter confortabler, and bolder
although somtyme it prospe-
red not all of the beste. for
yf the maryed remember
and ponder theyr estate,
and theyr lyfe & right, and

ordre themselves godly therein, then must nedes they hertes, eyes, handes, & fete sticke full of good and holye worke seuey houre.

But there lyeth that mischief, where of I haue spoken befoze, that bycause these worke are so generall, & smal, they are not regarded. Agayne, whatsoeuer appeareth glorious, and braggeth furth boldely although in it selfe it be not worth a strawe yet is it taken for honourable and greate. As we see by the Popes ceremonies, and hys goddes seruice, notwithstanding that the least worke in wedlocke, is better in it selfe, then all theyr goddes seruice. for in wedlocke do
men

men abyde in the worde and
commaundement of God.

And god wyll that the one
shall gladly serue the other
euen from the herte.

This is done in wedlocke without ceasynge. yf a child
be sicke, then are the elders
sick and soz for hym, yf the
man be sicke, then is the wy.
fe encombred euen so soz as
though it were her owne
smarte, or disease. There is
the diligence, care, faythful-
fulnes and loue moost purest
and from the botome of the
herte, and it is not teduous
vnto them, for they delyte &
long styll after thys howe y
one myght conseyll, helpe, &
amendethe other, and with-
stande the aduersitye. Again

The ser-
uice of
the ma-
ried one
to ano-
ther are
good
workes

¶ iii whereas

wheras it succedeth prosperously in trauayling of childre, or otherwyle in theyr owne danger, or necessite of the children. There is a hartly, pure, and perfecte ioye. It cā not go so wel with the one but the other reioyleth of it euen at the herte and wysleth vnto hym moche moze. Abho will saye nowe, & were as & hertes do agree so goodly together, in ioye, and in heuynes, that there are not mere good workes of loue? Contrarywyle in the Celibate lyfe doth God neyther delite in loue, nor yet in woo. Althoughe in it selfe it is a strawen loue, whiche euery houre is broken and rent a lunder of one worde onely, when

when the one doth but loke
awye vpon the other.

These good workes of wed
locke remayne at home in
the houlle, among them that
be married, and their childre.
After them followe fyrst of
al, the ryght great good wo
kes, that oute of thys estate,
as out of a well spyng, co
me all maner of personnes,
by whome laude and people
are gouerned and defended,
the churches prouyded of pre
achers, and other ministers
and all offyces in the worl
de, and in the kyngdome of
oure Lorde Christe are exe
cuted.

Forseyng specially in wedloc
ke the childre are nouryshed

B iij

and

The sta
te of ma
trimony
up grow
eth dis
crete per
sones to
all esta
tes.

and brought vp to the feare
honoure, and glozve of god.
So must it nedes be graun-
ted, that wedlocke is occasiō,
and beginnyng of all suche
benefites. Notwithstandyng
that many wilfull persons
do growe vp amonge them.
The faulte thereof is not in
wedlocke, but in those wic-
ked vngodly personnes that
wyl not order themselues in
wedlocke, accordyng to their
bounden duetye, for whoso-
uer doth begynne it in the
name of god, he shall also pro-
spere in bryngyng vp of chil-
dren, and in other thynges.

In wed
locke is
much la-
bour and
trauaile,

But that men will saye,
In wedlocke are many ma-
ner of encombraunces, sorro-
wes, daungers, & heuineses,
from

from the which men shall be
free out of wedlocke, where
as euery man hath no more
to care for, but hys owne bo-
dy only. Nowe let it be so, yet
ought thys occasion to feare
no Chyristen man from the
state of matrimony. For first
although thou werest vnma-
ryed. yet for all that shalt
thou not escape all fre, for
thou must neuerthelesse auē-
ture and suffer all maner of
aduersities. When any hynd-
eraunce happeneth vnto
y, somtyme in thy body, and
lyfe sōtyme in thyne honour
and goodes. And suche a cros-
se shall be so moche to heuier
for the, yf thou be out of wed-
locke and alone, as the holy
scripture sayth. Wo be vnto

h b the

the man, which is alone, for
yf he fall, there is no man to
helpe hym vp agayne.

Secondarely. All be it **¶**
in wedlocke there is more
daunger sorowe and vexa-
tion, then elles where yet
ought not to matrimony for
thys cause to be despyled &
eschued. For it is profitable &
good for vs, that God cometh
vpon vs with hys crosse, and
that we be proued al maner
of waies, for oute of tēptatiō
and probacion, do we stande
in great dainger. We be ware
sturdy, and contrary to the
worde of God colde & slouth-
full to praier and other good
worke, for as muche nowe
as wedlocke it doth ful now
with the woman, nowe with
the

the children, nowe with the
familie, nowe with the occu-
pyenge, and other al maner
of necessities & perilles wed-
locke is vnto the Christians
as a Scoole, wherein they
are godly instructed, that
in tribulatiō and aduersitie
they faynt not, nor be discour-
aged. But open theyr her-
tes to god, pray & desyre help

wedlocke
he is the
schoole-
house of
the chris-
tians,

This is also a good worke,
whereunto wedlocke geueth
occasion very often, for enen
for this cause, & much trou-
ble & calamite falleth in wed-
locke, the marryed mē, yf thei
be elles godfearyng & ryght
Christen men, are dȳnne to
prayer, that they praye ear-
nestly, truste and hope one-
ly to the helpe and grace
of God.

wedlock
causeth
to praye
and to
trust in
God.

of God. When then such hope is perfourmed, even then do there sprynge by other & good holy woꝝkes, that men do thanke God for hys helpe and grace, that men praye hys bountifulnes, and comforte other men, lyke wyle in the same. All these thynges are mere goddes seruices, & exceeding good woꝝkes, which wedlocke ministreth dayly vnto our handes, that the fayth and prayer cease not. But must be continually occupied, whylest nowe ioye, nowe sorowe, then necessitye, helpe and delyueraunce appeare, whiche eyther geue occasyon to thanke, or elses to praye.

Therfore sayth the text
here

here well and truly, & wed-
locke is a noble honourable
& costly lyfe, which god hath
not onely ordeyned, and en-
dued with hys blessing, and
also all sainctes have praised
with theyr lyues and conuer-
sations, as a glorious worke
of god, leauyng vs an ex-
ample. But wedlocke is also to
be prayed for thys cause, &
it sticketh thoroughout full
of good workes, as is nowe
reherled. That a married mā
and a maryed woman, cā do
nothyng within the hous
of so small reputacion, belon-
gynge to the housse keepynge,
or bringynge vp of children,
but that it is a holy worke, &
acceptable to God, and that
it is done after the word, wil
and

Matrimony is
full of
good
workes

Christ
honou-
reth the
maria-
ge hym-
selfe.
Johā, iij

Psalm.
Lxxvij

and ordinance of God, where-
fore prosperite & welth must
nedes be accompanied wth.

Therefore hath Christ him-
selfe matrimony in such ho-
nour, that he cometh perso-
nally, to his dearly beloued
mother and Apostles to the
marriage in Cana, in Galile,
and there manifesteth hym-
selfe with a glorious miracle
by tournyng water into wy-
ne. To thintent that he the-
re by woulde signifye bothe,
¶ he loueth the state of matri-
mony, & that he wil geue his
blessynge therein. This bles-
synge shal alwayes remaine
among the married, as farre
as they as the C. xxvij.
Psalme sayth, feare God, &
walke in his waies. For whe.

reas

reas men wil despise the woꝛ
de of God, lyue in synne wit
tingly, and vse not the loue,
which in especiall ought to
be betwene man and wyfe.
But wyl chyde and bꝛawle,
one with another fyght and
vse all maner of frowarde-
nes. There is it no marueyll
that in the stede of the bles-
sing, foloweth infelicite, and
all maner of calamitie. for
what goodnes is there to be
hoped for, where as no feare
of God is, yea where God is
refused, and thorough many
maner of synnes the doꝛe is
bolted for him & hys blessyn-
ges?

Therefore sayth not the tex
te here so lightly, & wedlock
is

What
the vn-
defyled
bedde is

is to be had in honoure and
pryce. But he addeth also
thereunto this worde, and
the bedde vndefyled. Wher-
eby he wil set furth in pictu-
re, howe wedlocke shall be
kepte, whiche he hath pray-
sed so highly. And first he for-
biddeth vtterly the ryght de-
fyllinge of the bedde in wed-
locke, among the Christiāns,
that men beware of hoꝛedo-
me & aduoutry, as he doth
call it hereafter. for this is
the grossest and greatest de-
fylling of the bedde, wherby
the laudable and honorable
state of matrimony is pollu-
ted, and the ordinaunce of
God diuided. And occasion
is geuen, to all aduersitye,
here bodely, and here after
perpe-

perpetually.

Moreover it maye also be called defilynge of the bedde, whatsoeuer geueth occasion, that the hertes betwene man and wife be withdrauen the one from the other, and are moued to dissention, hatred and other vnkynde conuersacion. for out of this foloweth commonly the grosse defilinge whereof we haue spoken a littel before. yf nowe man and wyfe wyl kepe their bedde pure & cleane as hath ben sayd, the must they eschewe all occasions, where by they myght be moued to frowardenes & to displeasure. Not be wilfull nor arrogant, not interpretate every thyng for the werste.

Other
desplyn
ges of
the bedde
of ma
trimony

A

But

But the one must beare w
the other, and suffer a word,
not onely to entretayne frēd
shyppe and amitye, But also
bycause we knowe that it is
the wyl and pleasure of god,
and that the worde and cō-
maundement of God requy-
reth the same of vs. for as soo-
ne as the hertes are bittered
the one agaynste the other,
So hath the Deuyll founde
a holl ready, that withoute
any labour he can rente ma-
trimony a sunder agayne,
and put it to trouble, in so
much that also the bodyes
are separated.

Therfore, here muste be
bled the discretion betwene
man and wyfe, wherof S.
i. Pet. iij. Peter speaketh .i. Petri. iii.
That

That the men shoulde dwell
with theyr wyues accordyng
to knowledge, geuyng vnto
them honour as vnto the
weaker vessel, that theyr
prayers be not letted thro-
rough stubbernes and bit-
ternes. for it is the offyce of
a man, as of the heade
that he shal not rule Ty-
rannously, but discretely, ac-
cordyng to reason, and som-
tyme wyke and beare with
the weakenes whiche speci-
ally reygneeth in the woman
kynde, consideryng theyr
fraylnes, and not theyr ini-
quyte or wilfulnes.

Contrarywyle it shal also
be the womans part, to know
ledge suche theyr naturall

Exhorta-
tio to
the wo-
men,

A ij

weake-

weakenes, and suffer the same not to moche. But refrayne themselves with all diligence, & not thorough much and immoderate repetinge, the husband be moued to iuste anger. An amiable worde and obedyent stylnes, maye quenche muche debate, and hatred, wheras elles, out of pratyng and murmurynge agayne, there myght followe anger and strypes, & besydes that al mischiefe.

Two
princi-
pall
poyntes
of the
maried.

Where nowe these two poyntes are betwene man & wyfe, that thei be chaste and circumspecte, and frēdly one to another in worde & dede. There is wedlocke, as the Epistle to the Hebrewes in this place doth call it, a noble worthy

worthy and honourable con-
uersation, where in not one
ly men of vnderstandynge
do delyte, but also God hym-
selfe in heauen, with all hys
angelz and sayntes . But
whereas there is a faute in
eyther of them , that is to
saye, that eyther through ad-
uoutry and hoozedome the
bedde of matrimony is defy-
led, or elles by the reason of
vnkynde, and wilde conuer-
sacion and dwellynge toge-
ther, the hertes are moued
one agaynst another, there
is it not to be feared , that
God wyl come as a iudge , &
punyshe suche vngodlyneg
and inordinate lyuyng. for
here is it wrytten, as for who
rekepers and aduouterers,

God shall iudge them.

For as muche now as the
Deuyll specially seeketh bet-
wene man and wyfe to moue
them, eyther to horedome, or
at the least to some disorde &
variance betwene them,
we ought not onely to fyght
dayly agaynst this tempta-
tion, with an earnest prayer
vnto God, and to seke reme-
dy at hys hande. But also to
kepe & ble oure selues there
to wth al diligence, & we our sel-
ues geue none occasion vnto
suche crafty worke, & pretē-
se of the deuyll. for this is not
the lmailest parte of the god-
ly blessing, w^{ch} here such dwel-
lynge together in wedlocke,
is preserved in continuall
vnitye and amitye.

And

And the married nedeth not
themselves, by vngentel be-
haueoure or wordes to geue
occasion of malice or euill
wyl betwene them. for they
shall fynde euery daye occa-
sion ynough, vnsought and
vnloked for, where by they
shall be moued and prouo-
ked to indignation, hatred
cursynge and other vngra-
tiousnes. So that they
shall haue alwayes ynough
to do, for to resiste and let
the Deuyll of hys purpose,
bothe by praye, and also by
circumspecte discretion.

The ma-
rried cou-
ple shul-
de not
make
their sta-
te bitter
them-
selues

Therefore is it a good and
godly ordinaunce, that men
wylle vnto the newe ma-
rried coupple, the blessyn-
ge of God before the hole
A iiii Church

The congregati
on shoul
de pray
for the
newe
marped
couples

churche, and make a commo
supplication for them, that
they may begynne the state
of matrimony in the name
of God, and that it may pro-
spere with the. for to bye this
blessynge, yf it were to selle,
men shoulde spare no money
But nowe doth it the chur-
che without money, neuer-
theles some men be so rude,
that they woulde rather be
without it. But we maye let
them alone. for thei that are
Christians, wyl so moche
the bolder geue themselves
into the state of matrimony,
euen for thys common pray-
ers sake.

Forwedlocke, yf the holy
bedde remayne vndefyled,
is an honourable & excellent
estate

estate, for as moche as God
hymselfe hath ordeyned and
instituted it, and also geuen
hys blessing therevnto, and
in general the Examplis of
all saintes do teache vs this
lyfe, where in we haue euery
houre aboundantly, al ma-
ner of occasions to serue god
and our neyghbour, as we
haue heard before.

If nowe any mā thorough
this honourable predicatio
will not be moued to the sta-
te of matrimony, let hym be
moued yet by this, that the
texte speaketh with manifest
wordes, of thē that lyue oute
of wedlocke, or otherwyle in
vncleynes. The aduoute-
rers and hoozekeepers shall
god iudge, for here doest thou
A v heare

The ad-
uoute-
rers and
hoozeke-
pers
god shall
iudge
them

heare, althoughe there we:
re no man in earth that kne
we such vnclenlynes of the,
oꝛ coulde punyſhe theſame,
that yet thou ſhalt not eſca-
pe. But thou muſt come befo-
re the iudgement of god, and
he ſhall iudge the accordyng
as he fyndeth the. And thus
ſayth ſaynt Paule, 1. Coꝛ. vi.
Be not deceaued, foꝛ neither
fornicatours, neither aduou-
cers ſhall inherite the kyng-
dome of heauen.

Here doth he pretely tou-
che the thoughtes, whiche
ſticke in many men, whiche
thynke that it is not a ſpeci-
all ſynne, to lyue oute of wed-
locke, and yet to be vnclen-
lynes, Accordyng as we ſe, &
the world thoroughout con-
teſt

teth this synne but smal, but
wilt thou knowe, y^e men wil
not be conuerted, what the
ende shall be: Then hearken
to thys. Thou shalt not inhe-
ryte the kyngdome of God.
Thys shall be the iudgement
of God, ouer the aduoute-
rers and fornicatours.

Nowe remēber thou, what
thou shalt kepe, when thou
hast loste the kyngedome of
God. Therfore let euery mā
beware of thys indgement
of God, and take hede in ty-
me, that he may amende his
lyfe, and eschue vnclēlynnes.
Othervyse, although there
followed no temporal correc-
tion, yet shall not the iudge-
ment of God be left oute.
for there is dubble synne,
that

that men eschue matrimo-
ny for a tryfle, and defyle the
selues with synne the longer
the more contrary to the wil
of God. There vpon must ne-
des followe the iudgement
of god. for here is none other
meane nor counsayl, but that
thou leaue suche vnclenly-
nes, and geue thy selfe into
thys state of wedlocke. And
so not onely prayse this state
hygh and honourable, with
wordes, but also with the de-
de, and kepe the bedde of ma-
trimony vndefyled, through
chastite, and gentell conuer-
sation and dwellynge toge-
ther.

Thys be sayde for a war-
nyng, and instruction, not
onely for the yonge peoples
sake,

sake, whiche yet shal come to
the state of mariage. But al
so for their sakes, that are in
wedlock all ready. That thei
bothe may knowe, wherfore
they shal take wedlock, and
howe they shal behaue the-
selues therein Godly. To
the intent that God be with
them, with hys blessing, and
that they maye haue a
good conscience
therby, which
God graunt
vnto vs
all.
AME.

A bryefe Exhortacion bre-
to the marped couple, howe they
shall behaue themsel-
ues in wedlocke

Adher-
fore god
d pd in-
stitute
wedlocke.



Ye knowe oute of y
worde of god, whē-
ce matrimony hath
hys beginnyng, na-
mely, that it is an ordinaſſce
of god, that the man and wo-
man ſhoulde dwel together,
and ſpende theyꝝ lyues one
with another. fyrſte for thys
cauſe, that by thys meanes
the ſynne and the fleſh ſhoul-
de be letted, and yꝝ we might
lyue in a good conſcience. for
god hath ſharply prohibited
hoꝛedome & vncleynnes, &
punyſhed the ſame greuously,
as we ſe in all hystoꝛyes & by
daily experience. Secondely
alſo for thys cauſe, that the
kyngdo-

kyngdome of god, & y church
may be entre tained, not one
ly by thys, that god through
hys blessing sendeth childre
in wedlocke, But also, that
the children are educated of
the marped men, & brought
vp in the worde and feare of
god, to thintēt that y know-
ledge of god, and the ryghte
goddes seruyce may alway-
es come from the one, vpon
the other, by inheritaunce,
and by the meanes thereof,
many maye come to salua-
tion.

Wherfore, seynge wedloc God is
ke serueth agaynst synne, & to be
for the increasynge of the thanked
kyngdome of god, So ought for ma-
ye, and all they that come to trimony
the State of matrymonye,
to

to thanke god with al youre
hertes, for thys grace, that
he hath geuen you such a her
te and mynde, that ye haue
no lust to vnclenlynnes, and
synne, as the vngodly worl-
de. But feare god, and desy-
re to eschue all vnclenlynnes:
for thys is a great grace, se-
ynge thys example is mani-
fest, that Sathan hath so
many maner of snares, whe-
re by he kepeth the hertes, &
they out of wedlocke conty-
nue in synne, and in an euyl
conscience. But what iudge-
ment shal followe them that
vse suche vnclenlines, decla-
reth saint Paule .i. Corin. vi.
Neither fornicatours, ney-
ther aduouterers shal inhe-
rite the kyngdome of god,
from

i. Cor. vi

from thys fearful sentence,
are ye (thankes be to God)
now escaped, yf ye kape your
selues together, and dwell
together, accordynge to the
ordinaunce of God.

But yet ye shal not be with
out feare: for the wicked ene
mye, seynge, he coulde not
hynder your hertes, & youre
Godly purposes, He shall vn
dertake and attempte other
wayes, to come to you, and
to diuide suche matrimonial
dwellynge together, or at the
least, to make it heauy & pay
nfull. And thys is specially
hys pretense, to studye howe
he may plucke the hertes a-
waye the one from the other
that euen as nowe ye haue
luste & loue one to another,

the wicke
ked ene
mye lay
eth way
te, for
ma and
wyfe.

¶

he

he maye rayle lothsomnes &
enemicie.

And the deuyl fyndeth by
vs a great aduauntage, for
this hys purpose. For there
to are we bled euen fro oure
youth, through synne, that
eueryone woulde fayne ha-
ue ryght, counte hys brayne
for the beste, and be vnwil-
linge to geue place, or forbea-
re the other. But this ser-
ueth not for an vnite, but for
discorde, wherfore the mary-
ed couple must beware for it,
with all diligence, and ear-
nestly praye vnto God for his
holy Ghost, that he wyll so
gouerne them, and so knyt-
te theyr hartes together,
that the wicked enemy may
not Lowe hys sede betwene
them,

them, and separatethe her
tes a sunder.

Suche a prayer is hygh- ^{They}
ly and very needlarpe, that ^{that lye}
it maye go so dayly with ^{ne in}
them, that are in wedlocke, ^{wedlocke}
and that alwayes the one ^{he must}
praye for the other, that it ^{praye}
wyl please God, to defende ^{God}
them fro suche enoymities. ^{that they}
But because that there are ^{make}
fewe men, that remembre ^{lyue in}
thesame, and yet fewer that ^{unitie}
do it, and praye earnestly,
Therfore do we se, howe the
Deuyll hath his playe, that
there are very fewe of such
men, amonge whome ha-
tred chydynge, cursynge,
brawlynge, reuyllynge, and
fichtynge is not vled.

¶ And

And they se not, that the
Deuyll woulde fayne haue
it so, and that it cometh by
hys instigation, or elles they
woulde not onely praye a-
gaynst it, but also endeuour
themselues to resiste the sub-
tyll assaultes of the Deuyll,
and to geue no rowme to
wraath, yf it would stirre the
to brawlynge or to fyghtyn-
ge, for it is the ryghte worke
of the Deuyll: whiche yf me
wyl followe, the matter wil
waxe worse and worse, and
one myschief will brynge in
another.

For this is true withoute
doute, that through such be-
gynnyng, the Deuyll bryn-
geth it to that passe, that at
the last, the hertes separate
them

them selues one from another, and that the loue vanisbeth awaye quyte. There must nedes followe then a wretched lyfe, where as a couple should be together, & yet cā not endure together, & yet is thys plage bety common in the world. But whence cometh she? The people regard not the enemye the deuill, and therfore they praye not, that god wyll withstande and resyste hym. And thei themselues knowe not, whā they frette, crake and face, and wyl not forbear one another, that they do but geue rowme to the Deuyl, for to accomplyshe hys purpose. Now yf thou wylt be defended from suche mischief, and

D iij desyrest

desyrest to possesse a peacea-
ble, amiable, & agreable wed
locke with thy bedfellowe,
Then learne to praye vnto
God for it, that it will please
hym, thzough the holy Gost
to rule your hartes, to with
stande Sathan, and to kepe
you in vnitie and con corde.

i. Pet. iij

Next vnto thys prayer, must
also be vsed a synguler dilige
ce, Wherof Saynt Peter te-
acheth i. Pet. iij. Be menne,
sayth he, dwell with your wy
ues accoꝝd ynge to knowled-
ge, geuynge honour vnto the
wife, as vnto þ weaker vessel
& as vnto the þ are heyres al
so of the grace of lyfe, þ your
prayers be not let. This com
mañdemēt goeth special ly v-
pō the man, þ he shal begyn-
ne, and

What
the man
ought
to do.

ne, and ~~to~~ to it, & brutie &
loue maye be entretayned in
wedlocke & thys is brought
to passe on this wyse, & he ru
le with discretion, and not
with enuinitie take the wo
man at the worst in euerie
thyng. A good cause why?
for the woman is a weake
creature, and hath not suche
a courage nor stronge herte
as a man: They are sone
tempted, and pricked at the
herte, and are sooner moued
to myrth and sorowe, then
the mene. This ought a mā
to consyder, and be not hard
agaynst them, but somtyme
he must dissemble somewhat
and wyne at a faute, & help
it with a fayre worde,

But thys discretion taketh
M iiii the

Howe
men
shoulde
geue ho
nour vnto
wome

the worlde for a wyuyth thinge, and thincketh that it becommeth well, a man to be angry, and to fyghte wel. S. Peter seeth well ynough, what becommeth the man best, and wherein he oughte to be moost diligent. He biddeth not to stryke. Wile discretion sayth he. And that whiche is moze, he biddeth the to geue her, her honour, that is, to fauour & forbear her for thys cause, that she is a weake vessel, she hath a faint weake and fearfull herte, & is brought alofte and moued to wꝛath with one worde. Learne thys and forbear, therewith shalt thou not onely kepe vnitie, But also ouercome the herte. For with fayre wordes

wordes is alw ayes moze got
ten amonge reasonable tol-
kes, then with strypes.

But he that wyl nothyng
forbeare a woman, but wyl
be alwayes cursyng and figh-
tinge, and doyng suche ly-
ke thynges, what good doth
thesame? He helpeth the De-
uyll to accomplishe his wor-
ke, that where as bnnitie, lo-
ue and ioye ought to be, euē
there groweth enemitie, ha-
tred and enuye. Thys is in
it selfe a heauy case, and dou-
teles the greatest inconue-
nience, that can come to mā-
nes hande in worldely mat-
ters.

But there is yet another
let, whereby prayer is letted
or hyndered. For wheresoe-

W b

uer

Disco-
de and
malice
hynde-
reth
prayer.

uer is discorde, there can be
no right prayer made. For
the Vater noster, or prayer
goeth not for vs alone, but
for the hole worlde. And spe-
cially we comprehend there
in, that we wil forgeue them
that trespasse agaynst vs,
as we woulde that god shoul-
de forgeue vs. Howe can su-
che contentious persons do?
Howe can they pray for other,
where the one is so bittered
agaynst the other? And when
the prayer for the and other
is lost, what conforte and de-
fence will they haue then?
Seynge, we can none other
wyse, but by prayer escape
from the Deuyll. And also
haue no conforte and helpe
in all maner of necessities,
hercon

whereon we maye take holde.

No, into suche temporal & spirituall calamities doest thou brynge thy selfe, when thou wilt be vndiscrete, and vse no discretion. But euen as madde horses, stryke and byte aboute the. Saynt Peter doth not bidde it the: But the Deuyll doth loue it: therfore beware of it: Thou canst be a man well ynough, although thou stryke not so aboute the, and sufferest of thy bedfellowe a worde or two. Thys ought the man to do, and it is acceptable vnto God, and it bringeth to man and wyfe to theselues al goodnes, and al maner of blessinges into their hous.

But

1. Pe. iii.
Howe
the wy-
ues
ought
to vse
them
selues

But what shal the womā
do? Shall she abuse such for-
bearng and discrete cōuer-
sation, and do alwaies what
she lusteth? No, thys were al-
so contrary to the commaun-
dement of God. For saint Pe-
ter also preacheth vnto the
on thys wyse. Let the wiues
be in subiection to theyr hus-
bādes. To be in subiectiō, is
not, to rule & cōmaūde. This
ought a woman to do ouer
her familye and childzen.
But to her husband she must
be in subiection, suffer to be
commaunded, and followe.
Thys is also a great poynt,
whiche to concorde helpeth
very much, whan a woman
lokethe on her husbāde, en-
deuoureth herselfe to knowe
we and

we and accomplishe his wil,
and doeth that thing, which
she knoweth to be hys plea-
sure. And eschueeth that thyn-
ge, which she knoweth, that
he loueth not. For by thys
doth she wyne her husban-
des herte, that he hath luste
and ioye to come home agay-
ne to hys wyfe. Contrarywy-
se whan the wyues be disobe-
dyent, self mynded, frowar-
de, the man abhorreth hys
owne hous, thynkynge, whē
he cometh into the housse, &
he must go to the battail and
amonge hys enemyes.

But nowe it is not well
possible, but that somtyme su-
che thynges must nedes be
sene. For we are al frayl and
ynparfect, specially the wo-
men,

men, more then the mē: ther
fore the woman must bewa-
re, that she continue not in
obstinacie and disobedience.
But knowledg her trespase
and saye, Good husbände,
this and that worde escaped
me in myne anger. I praye
you, forgeue it me, I wyll do
it no more. Thys ought the
women to do in especial, be-
cause they are moost faulty.

The wi-
ues
must be
in sub-
iection
to the p-
r husband
Des.

Ephes. 5

And to thys doyng shall
not onely the commoditie dy-
ue them, that by the reason
thereof they myght lyue in
quiete and vnite: But also
the strayght commaunde-
ment of God: Wherof saynt
Paule speaketh. Ephes. 5
where he sayth. Ye men
submitte your selues vnto
your

your owne husbandes as be
to the Lorde. for the husban
de is the wyues heade, euen
as Christe is the head of the
congregation. Therefore as
the congregation is in subie-
ction to Christe, Likewise
let the wyues be in subiectiō
to theyr husbandes in all
thinges.

Item let the wyfe se, Ephe. 5
that she feare her husbände.
There seest thou, that it is e-
uen so the ordinaunce of god,
that thou shalt knowledg
thy husbände, as thy Lorde
and Mayster, and honoure
hym with feare and obedy-
ence. And saynt Peter sayth i. Pet. 3
in the place aboue mentio-
ned. That in the olde tyme
the holy women dyd tye
them

Gene.
xviij.

themselves, not with syluer
and golde, but that they tru-
sted in God, and were obedy-
ent to their husbandes, euē
as Sara obeyed Abraham,
and called hym lord, whose
doughters ye are, sayth Pe-
ter, yf ye followe theyr exam-
ple.

The
paynes
and tra-
uayle of
the wo-
men.

Thys sayeng shoulde the
wyues marke in especial. It
is very true, that the moost
paine in wedlock goeth ouer
the wyues, they lose theyr li-
berte, and must suffer greate
calamity and miserie in wed-
locke, with bearyng of chil-
dren, and with nourysshynge
and byngynge them vp, whe-
reof they shoulde be fre, yf
they were not in wedlocke.
Notwithstandyng here saith
Saynt

Saynt Peter : ¶ this was
the tyeringe of the holy wo-
men, that they dyd put their
trust in God: that is: They
dyd not abhorre wedlocke
for suche disquietnes and ne-
cessities sakes. They gaue
themselves gladly into it, &
trusted in God: that is: they
had to God thys confidence,
that he shoulde helpe them,
and therfore they called vn-
to him for help. This do thou
likewyle, thē arte thou good-
ly garnysed and tyered be-
fore God, all hys Angelles &
Saynctes. And nedest not
from thencefurth to loke for
good workes. Be obedyente
vnto thy husbād, take, char-
ge of hym, haue respecte vn-
to hym, and loke what he de-
syreth

The at-
tempt
of the
sapest
women

syreth and wyl haue of the.
Herewith doest thou serue
God, and entrtainest peace
and vnitie in thy house.

furthermoze, it shall also
come to passe, that god whis
grace and blessinge will be
with the and thy wyfe, and
wil cause al goodnes to hap-
pe vnto you, as the C. xxviii.
Psalm. Psalme sayth. Blessed is he,
that feareth the Lorde, and
walketh in his waies. Thou
shalt enioye the labours of
thyne owne handes. Well
is the, happie arte thou: thy
wyfe shall be, as a frutefull
bynearde rounde about thy
houffe. Thy children lyke the
olyue braunches rounde a-
bout thy table. Lo, thus
shal the man be blessed, that
feareth

feareth the Lorde:

Therfore learne now, thus
to guyde your selues in wed-
locke, then are ye alwayes
prouyded. from the Devils
Inare, as from the vnclenly-
nes oute of wedlocke are ye
escaped, in so moche that be-
fore God ye may haue a good
conscience: for he hymselfe
hath ordeyned thys state of
matrimony. And seynge ye
pray dayly vnto God, that it
wyl please him to assiste you
dayly with hys grace, and
kepe you in loue and vnitie.
And also vse youre selues to
thys, with a special diligence
that ye be styl and peaceable
and take well in worth the
dayly transgressions & faul-
tes one of another. Therfore

R ij Wal

shall your dwelling be frendly and louing, that ye shall haue lust and ioye thereon.

Man
and wyfe
maye
praye in
aduersi-
tye.

And although the Crosse, which vndoubtedly shall not abyde oute, do ouertake you that now here, now there happeneth some misfortune, and that it prospereth not well, then maye ye yet lyfte vp your handes together in suche a common necessitie, & crye to God, for helpe. And the promise is euen there at hande, which Christ pronounceth Matth. in the xliij. Of two of you shall agree in earth vpon any maner of thyng, whatsoeuer they shall desyre, it shall be geuen them of my father. which is in heauen. Wherefore wouldest

Mathe.
xliij.

lest thou then abhoꝛre neces-
site, seying helpe is promysed
vnto the, and it fayleth in
nothyng, but that thou &
thy r-yfe as a ryghte and ho-
le churche of God praye for
it: Also thou knowest thys,
that it behoueth vs Christi-
ans, to beare the Crosse.

Therefore thanke God for
thys grace, as I haue tolde
you at the beginnyng, that
ye are come to the holy state
of matrimony: And praye, &
god wyll rule and gouerne
you therein, & preserve you
from synne and all inconue-
niences. And specially do
your diligence, that ye suffer
not Sathan to crepe in,
through anger, and obstina-
tie: That your prayer & hyst
R iii comfort,

confort, be not let, and that
ye may crye to god for helpe
in all necessities, and kepe
hys blessing, grace, protecti
on and defence, vntill god
brynge you with youres to
another and better
lyfe. Where vnto

to helpe vs
the grace
in Chri-
ste.

A M E N.

22

22

